

《長部經典》 第三十三經 *Dīghanikāya Saṅgītisutta*

合誦經 *The Recital / The Compilation*

巴漢英對照 佛曆 2568. 1. 1 菩提僧團 *Ven. Devacitta* 修訂

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

皈命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者

English Translated from the Pali by T.W. and C.A.F. Rhys Davids / Michael Olds.

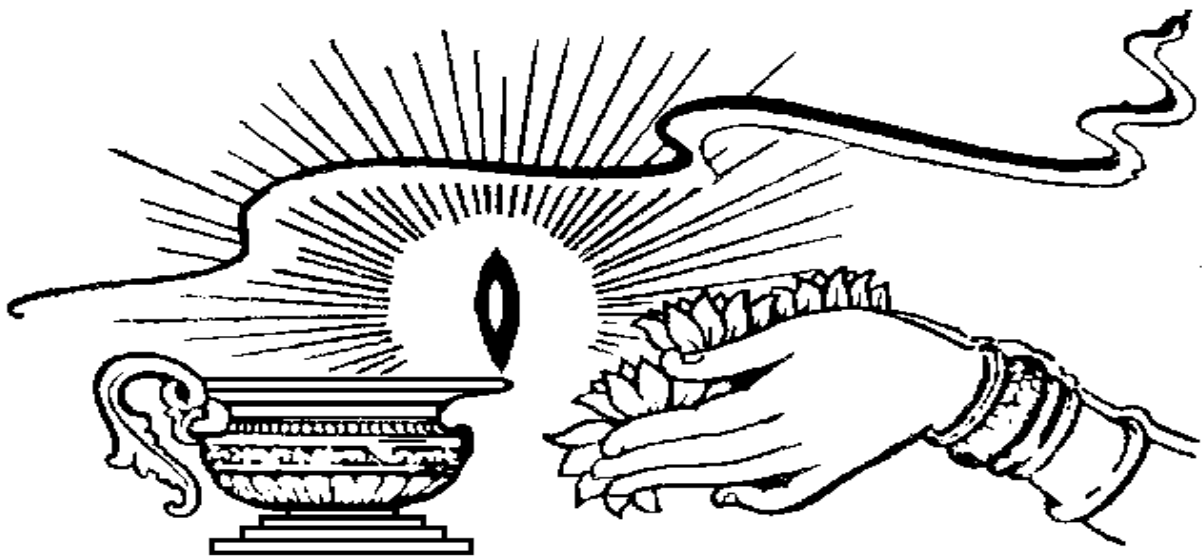
供養——無上世尊、無上法身、無上舍利



合 誦 經【大綱】(Outline)

♡ *Five kinds of prosperity, in kinsfolk, wealth, health, virtue, and sound opinion (DN 33).* ☼

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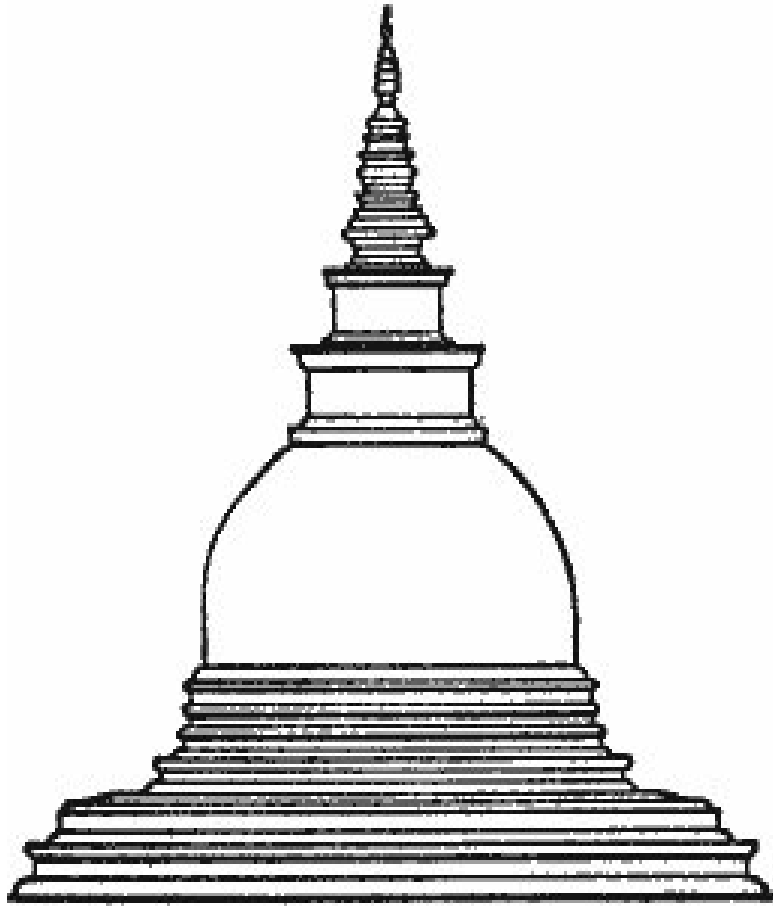
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Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

皈命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者。

Refuge in the Buddha, Arhat, Supreme Enlightenment.

☆ Vayadhammā saṅkhārā, appamādena sampādetha.

諸_レ行_ハ皆_ハ是_ハ壞_ハ滅_ハ之_ハ法_{ナリ}，
應_ニ自_ラ精_ニ進_ム不_レ放_テ逸_ス。

*Decay is inherent in all component things.
Work out your salvation with diligence!*

☆ 當_ニ勤_ミ精_ニ進_ム， 早_ニ求_メ解_ハ脫_ス；
以_テ智_ハ慧_ハ明_ニ， 滅_ハ諸_ハ痴_ハ暗_{ナリ}。

*But do strive diligently, and quickly seek out freedom.
With the light of perfect wisdom, destroy the darkness of ignorance!*



啊^ㄚ！佛^{ㄈㄨˊ}陀^{ㄊㄚˊ}的^{ㄉㄜˊ}智^{ㄓˋ}慧^{ㄏㄨㄟˋ}

What! Buddha's Wisdom

☆ 似乎，每個人——
都喜歡發表！

Seems, everyone... enjoy published!

都有，他自己，
高超的見解……。

Has, himself... super views.

似乎，每個人——
都有，勝過佛陀的智慧 !!

Seems everyone... have, better than Buddha's wisdom!

可是，對於原始的——
「佛 陀 教 法」是什麼 ？ ？

However, what is... "the original teachings of Buddha?"

並不瞭解，
也不想瞭解，
更沒有時間去瞭解。

Do not know, not understand, and no time to understand.

因為，他們都在——

Because they are...

忙於，自己的：
『所知、所見……？』

Busy with their own... "I know, I see... ?"



三 皈 依 — Tisarāṇa / Three Refuges

Buddhaṃ saraṇaṃ gacchāmi,

☆ 我 皈 依 ——— 於 佛 陀 ；
I refuge in the Buddha;

Abhabbo parihānāya nibbānasseva!

涅 槃 , 無 衰 退 ！
Nibbana, no recession!

Dhammaṃ saraṇaṃ gacchāmi,

☆ 我 皈 依 ——— 正 法 律 ；
I refuge in the Dhamma;

Hiri ottappa sampanno!

具 足 , 慚 與 愧 ！
Be ashamed and reflection!

Saṅghaṃ saraṇaṃ gacchāmi,

☆ 我 皈 依 ——— 賢 聖 僧 ；
I refuge in the Sangha;

Sikkhāya tibba gāravo!

熱 心 , 尊 敬 學 ！
Ardent to learning respectfully!



合 誦 經 *Saṅgītisuttaṃ* /

The Recital / The Compilation (DN 33, 296-349) [1~54]

☆ 悠悠歲月、走出迷思……【巴利聖典】簡介～

(1) 【巴利聖典】不是「北傳婆羅門教」的《阿含經》、也不像「南傳佛教」的〈偽〉論《阿毗達摩》或「一經一論」的【梵文經典】！

(2) 【巴利聖典】代表，原始佛法「正法」與「聖律」的第一手資料～～佛陀最後的教說：「正法與聖律，於我滅後，當為，汝等之大師！」

(3) 【巴利聖典】每部經典，皆有歷史、文獻記錄，翔實可信、嚴謹可考；每卷經文，前後關聯、次第井然，多達二萬三千三百二十四卷，皆有重點、主題，有如，完整體系的《佛法教材》、生動活潑的《聖境旅人書》。

☆ 《長部經典 *Dīghanikāya*》簡介～

為原始佛法《五部經典》之一，較長篇幅的經文，編列在《長部經典》，共三十四經。

卐 卐 卐

☆ 《合誦經 *Saṅgītisuttaṃ*》簡介～

本經十法各項目，皆已標示「巴利聖典」出處。

總共 $2+33+60+50+26+22+14+11+6+6 = 230$ 個單元，

$2+33\times 2+60\times 3+50\times 4+26\times 5+22\times 6+14\times 7+11\times 8+6\times 9+6\times 10 = 1010$ 個項目。

❶ 本經是《長部經典》第三十三經，佛陀教法之總複習。

佛陀晚年，鑑於尼乾諸徒分裂，與舍利弗尊者，在波婆城（今巴特那市 *Patna* 近郊）親自所主持的結集，地位自然比「王舍城結集」更為重要！

❷ 由《合誦經》可知：我們當前「佛教現象」和「原始佛法」到底差異性在哪裡？

☆ 聖法律「王舍城結集」簡介～

佛陀教法之最後整理。於佛陀入滅之年，以大迦葉為上首，所主持的結集，史稱「五百結集」。

卐 卐 卐

第一誦品

Paṭhamabhāṇavāro [1~19]

〔第一卷 ㊦〕 296. Evaṃ me sutam –

如是^レ我^ハ聞^ク。

THUS HAVE I HEARD:

ekaṃ samayaṃ bhagavā mallesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena pāvā nāma mallānaṃ nagaraṃ tadavasari. Tatra sudaṃ bhagavā pāvāyaṃ viharati cundassa kammāraputtassa ambavane.

爾^ノ時^ノ， 世^ハ尊^ヲ與^ニ五^ハ百^ノ大^ハ比^ニ丘^ノ眾^ヲ俱^ニ， 遊^ス行^ニ於^ニ末^ノ羅^ノ族^ノ之^ノ間^ニ， 次^ニ第^ニ遊^ス行^ニ至^ニ名^ヲ為^ニ波^ノ婆^ノ邑^ノ之^ノ末^ノ羅^ノ族^ノ都^ノ城^ニ， 於^ニ彼^ノ處^ニ住^ス名^ヲ為^ニ純^ノ陀^ノ鍛^ノ工^ノ子^ノ之^ノ芒^ノ果^ノ樹^ノ園^ニ。

The Exalted One was once making a tour in the country of the Mallas, accompanied by a great company of the brethren, numbering about five hundred. And he arrived at Pāvā the Malla capital. There he resided in the mango-grove of Cunda the smith.

(Once Upon a Time, Bhagava, roaming around Malla-country with some 500 Bhikkhus, arrived at Pava the capital of the Mallas where he revisited Cunda the smith.)

🍃 在波婆邑崇高講堂說法

Ubbhatakanavasandhāgāraṃ [2~5]

〔第二卷 ㊦〕 297. Tena kho pana samayena pāveyyakānaṃ mallānaṃ ubbhatakaṃ nāma navaṃ sandhāgāraṃ [santhāgāraṃ (sī. pī.), saṇṭhāgāraṃ (syā. kaṃ.)] acirakāritaṃ hoti anajjhāvuṭṭhaṃ [anajjhāvuṭṭhaṃ (sī. syā. pī. ka.)] samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.

此^ノ時^ノ， 恰^ニ好^ニ波^ノ婆^ノ邑^ノ之^ノ末^ノ羅^ノ族^ノ等^ノ， 新^ニ建^ニ名^ヲ為^ニ【崇高講堂】完^ニ成^ニ不^ニ久^ノ， 沙^ノ門^ノ、 婆^ノ羅^ノ門^ノ乃^ニ至^ニ任^ニ何^ノ人^ノ皆^ニ未^ニ曾^ニ往^ニ此^ノ。

Now at that time a new mote-hall of the Pāvā Mallas named Ubbhāṭaka had not long been built, and had not been occupied by recluse or brahmin or any human being whatever.

(At this time a new meeting hall had just been built and had not yet been formally used,)

Assosum kho pāveyyakā mallā – “bhagavā kira mallesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi pāvaṃ anuppatto pāvāyaṃ viharati cundassa kammāraputtassa ambavane”ti.

波 婆 邑 之 末 羅 族 等 聞 曰 ː 「 世 尊 與 五 百 大 比 丘 眾 俱 遊 行 末 羅 族 間 而 至 波 婆 邑 於 彼 處 住 名 為 純 陀 鍛 工 子 之 芒 果 樹 園 。」

And the Pāvā Mallas heard that the Exalted One on his tour had arrived with his following at Pāvā and was staying in Cunda's mango-grove.

Atha kho pāveyyakā mallā yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimṣu.

爾 時 彼 婆 羅 族 等 便 詣 世 尊 之 處 詣 已 禮 敬 世 尊 退 坐 一 面 。

And they went to visit him, and saluting him sat down at one side.

Ekamantaṃ nisinnā kho pāveyyakā mallā bhagavantam etadavocum – “idha, bhante, pāveyyakānaṃ mallānaṃ ubbhatakaṃ nāma navaṃ sandhāgāraṃ acirakāritaṃ hoti anajjhāvutṭhaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.

坐 一 面 已 波 婆 邑 之 末 羅 族 等 白 世 尊 言 ː 「 大 德 ！ 波 婆 邑 之 末 羅 族 等 新 建 名 為 【 崇 高 講 堂 】 完 成 不 久 沙 門 婆 羅 門 及 他 任 何 人 皆 未 曾 往 此 。

So seated they said to him: – 'Lord, a new mote-hall named Ubbhataka has lately been built by us Mallas of Pāvā, and no recluse or brahmin or any human being whatever has yet occupied it.

Taṃ kho, bhante, bhagavā paṭhamam paribhuñjatu, bhagavatā paṭhamam paribhuttaṃ pacchā pāveyyakā mallā paribhuñjissanti.

唯 願 世 尊 大 德 ！ 為 最 初 受 用 此 者 。

Let, lord, the Exalted One be the first to make use of it.

Tadassa pāveyyakānaṃ mallānaṃ dīgharattaṃ hitāya sukhāyā”ti.

世 尊 最 初 受 用 此 者 於 後 波 婆 邑 之 末 羅 族 等 將 永 遠 得 利 益 安 樂 。

That is has first been used by the Exalted One will be for the lasting good and happiness of the Pāvā Mallas.' (and the Mallas of Pava thought that it would be an auspicious thing if it were to have first been used by the Bhagava, so they invited him to do so,)

Adhivāsesi kho bhagavā tuṇhībhāvena.

世 尊 默 然 而 允 許 。

The Exalted One by his silence assented. (and he consented.)

〔第三卷 ㊦〕 298. Atha kho pāveyyakā mallā bhagavato adhivāsanam veditvā utthāyāsanaṁ bhagavantam abhivādetvā padakkhiṇam katvā yena sandhāgāraṁ tenupasaṅkamiṃsu;

爾時，波婆邑之末羅族等，知世尊承諾已，
從座而起，禮敬世尊，行右繞禮，而回彼
講堂。

When they marked his assent, they rose and saluted him, passing round by his right, and went to the mote-hall.

upasaṅkamtivā sabbasantharim [sabbasantharim santhataṁ (ka.)] sandhāgāraṁ santharitvā bhagavato āsanāni paññāpetvā udakamaṇikaṁ patitṭhapetvā telapadīpaṁ āropetvā yena bhagavā tenupasaṅkamiṃsu;

回來以後，便於講堂，準備一切敷臥具、
鋪設世尊坐具、置大瓶水、高掛油燈已再
詣世尊之處。

They spread the whole hall with carpets, arranged seats, put a bowl of water ready, hung up an oil lamp, and returned to the Exalted One.

(Then the Malas prepared the hall)

upasaṅkamtivā bhagavantam abhivādetvā ekamantaṁ atṭhaṃsu.

詣已，禮敬世尊，立於一面。

(by spreading it with carpets and seats and water for washing the feet,)

Ekamantaṁ tṭhā kho te pāveyyakā mallā bhagavantam etadavocum –
“sabbasantharisanthataṁ [sabbasantharim santhataṁ (sī. pī. ka.)], bhante, sandhāgāraṁ, bhagavato āsanāni paññattāni, udakamaṇiko patitṭhāpito, telapadīpo āropito.

立於一面之波婆邑末羅族等，白世尊言：
「大德！講堂已準備一切敷臥具、鋪設世
尊坐具、置大瓶水、高掛油燈。」

Saluting him and standing at one side they said: 'The whole mote-hall, lord, is spread with carpets, seats are arranged, a bowl of water has been placed ready, a lamp is hung up.

Yassadāni, bhante, bhagavā kālaṁ maññatī”ti.

大德！世尊若為時宜，即請赴之。」

And now, lord, whenever the Exalted One deems the time is fit. ... '

(and when the hall had been properly prepared they informed the Lucky Man,)

〔第四卷 ㊦〕 299. Atha kho bhagavā nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena sandhāgāraṃ tenupasaṅkami;

爾^レ時^ハ， 世^ハ尊^ヲ著^キ下^ニ衣^ヲ， 持^テ上^ニ衣^ヲ及^ヒ鉢^ヲ， 與^ニ比^ニ丘^ノ眾^ヲ俱^ニ， 詣^テ往^キ講^ス堂^ニ。

Then the Exalted One dressed himself and taking bowl and robe he went with the company of brethren to the mote-hall.

(who prepared his bowl and robes and, with that large company of Bhikkhus, went to the newly built and prepared meeting hall.)

upasaṅkamitvā pāde pakkhāletvā sandhāgāraṃ pavisitvā majjhimam thambham nissāya puratthābhimukho nisīdi.

詣^テ已^ニ， 洗^フ足^ヲ而^テ入^リ講^ス堂^ニ， 依^ニ中^ニ央^ノ柱^ヲ向^テ東^ニ而^テ坐^ス。

On arriving he bathed his feet, and entered the hall, and took his seat facing the east, leaning against the central pillar.

(Then, after washing his feet, Bhagava sat down next to the center pole, facing East.)

Bhikkhusaṅghopi kho pāde pakkhāletvā sandhāgāraṃ pavisitvā pacchimaṃ bhitthiṃ nissāya puratthābhimukho nisīdi bhagavantamyeva purakkhatvā.

諸^ノ比^ニ丘^ノ眾^ヲ亦^ニ各^々洗^フ足^ヲ而^テ入^リ講^ス堂^ニ， 依^ニ西^ニ壁^ヲ向^テ東^ニ而^テ坐^ス於^ニ世^ハ尊^ノ之^ノ後^ニ。

The brethren also bathed their feet and entered the hall ranging themselves against the western wall and facing the east, behind the Exalted One.

(The Bhikkhus arranged themselves with their backs to the western wall, facing east, behind Bhagava.)

Pāveyyakāpi kho mallā pāde pakkhāletvā sandhāgāraṃ pavisitvā puratthimaṃ bhitthiṃ nissāya pacchimābhimukhā nisīdiṃsu bhagavantamyeva purakkhatvā.

波^ヲ婆^ヲ邑^ノ之^ノ末^ニ羅^ヲ族^ヲ等^ヲ亦^ニ各^々洗^フ足^ヲ而^テ入^リ講^ス堂^ニ， 依^ニ東^ニ壁^ヲ向^テ西^ニ， 面^ニ世^ハ尊^ノ而^テ坐^ス。

The Pāvā Mallas also bathed their feet and entered the hall, ranging themselves against the eastern wall and facing the west with the Exalted One before them.

(The Mallas of Pava sat down with their backs to the Eastern wall, facing West, Bhagava and the Bhikkhus.)

Atha kho bhagavā pāveyyake malle bahudeva rattim dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi –

爾^レ時^ハ， 世^ハ尊^ヲ至^キ夜^ノ之^ノ深^ニ更^ニ， 為^シ波^ヲ婆^ヲ邑^ノ之^ノ末^ニ羅^ヲ族^ヲ等^ヲ說^ク法^ヲ， 教^ヘ誡^ヘ彼^ノ等^ヲ而^テ令^ケ感^ス奮^ス、 喜^ニ悅^ニ、 慶^ス慰^ス而^テ離^カ去^ス：

Then the Exalted One far into the night discoursed on the doctrine to the Pāvā Mallas, instrucing, enlightening, inciting and inspiring them. And then he dismissed them saying:

(Then Bhagava instructed and inspired the Mallas of Pava with dhamma talk, and when the night was far gone, he indicated to them that they should take leave.)

“abhikkantā kho, vāseṭṭhā, ratti. Yassadāni tumhe kālaṃ maññathā”ti.

「 宇^ウ氏^シ達^ダ等^ト！ 夜^ヤ至^シ深^シ更^ミ矣^ヤ， 汝^ニ等^ト想^ス是^レ時^ト宜^シ當^ル回^ル去^ク！ 」

'Lovely, Vāseṭṭhas is the night. Do ye deem it time?'

“Evaṃ, bhante”ti

「 誠^{マコト}然^シ， 大^{オホ}德^{トク}！ 」

'We do, lord,' responded the Pāvā Mallas.

kho pāveyyakā mallā bhagavato paṭissutvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkamimsu.

彼^カ波^ハ婆^バ邑^イ之^ノ末^マ羅^ラ族^{ゾク}等^ト， 依^ヨ世^セ尊^{ソウ}之^ノ教^{ケウ}誨^ヱ， 從^ス座^ザ而^ル起^ク， 禮^レ敬^{ケイ}世^セ尊^{ソウ}， 行^{ツク}右^ウ繞^{ニョウ}體^{タイ}而^ル離^リ去^ク。

And rising they saluted the Exalted One by the right and departed.

〔 第五卷 ㊦ 〕 300. Atha kho bhagavā acirapakkantesu pāveyyakesu mallesu tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṃghaṃ anuviloketvā āyasmantaṃ sārīputtaṃ āmantesi –

爾^ニ時^ト， 世^セ尊^{ソウ}於^ニ波^ハ婆^バ邑^イ之^ノ末^マ羅^ラ族^{ゾク}等^ト離^リ去^ク不^レ久^ク， 遍^{ツク}見^ミ寂^{シヤク}靜^{ジヤウ}默^{マク}然^シ之^ノ諸^{シュ}比^ヒ丘^{キウ}眾^{ソウ}， 而^ル告^ク舍^セ利^リ弗^フ尊^{ソウ}者^ヲ曰^ク：

And presently the Exalted One, surveying the company of brethren wrapped in silence wherever they sat, called to the venerable Sāriputta:

“vigatathinamiddho [vigatathīnamiddho (sī. syā. kaṃ. pī.)] kho, sārīputta, bhikkhusaṅgho.

「 舍^セ利^リ弗^フ！ 我^ガ諸^{シュ}比^ヒ丘^{キウ}眾^{ソウ}已^ニ達^{ツク}遠^{エン}離^リ昏^{コン}沉^{シン}、 睡^{スイ}眠^{メン}。

'There is an absence, Sāriputta, of sloth and torpor in the company of brethren.

Paṭibhātu taṃ, sārīputta, bhikkhūnaṃ dhammīkathā. Piṭṭhi me āgilāyati. Tamahaṃ āyameissāmī”ti

舍^セ利^リ弗^フ！ 當^{タラ}奮^{フン}起^ク心^{シン}志^シ， 為^ス此^キ諸^{シュ}比^ヒ丘^{キウ}眾^{ソウ}說^{セツ}法^{フツ}， 我^ガ因^ニ背^セ痛^{ツク}， 今^{イマ}將^{ツク}少^シ臥^フ休^ク息^{ソク}。

Let a religious discourse occur to thee, My back is aching, I will stretch it.'

[āyameyyāmīti (syā. kaṃ.).] “Evaṃ, bhante”ti

舍^セ利^リ弗^フ尊^{ソウ}者^ヲ， 則^{ソノチ}應^{オウ}諾^{ダク}世^セ尊^{ソウ}： 「 誠^{マコト}然^シ， 大^{オホ}德^{トク}！ 」

'So be it, lord,' replied Sāriputta.

kho āyasmā sārīputto bhagavato paccassosi. Atha kho bhagavā catugguṇaṃ saṅghāṭiṃ paññāpetvā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya, sato sampajāno utthānasaññaṃ manasi karitvā.

於^レ是^ハ， 世^ハ尊^ハ將^ハ僧^ハ伽^ハ梨^ハ衣^ハ疊^ハ為^ハ四^ハ疊^ハ， 置^ハ右^ハ脅^ハ
下^ハ、 如^ハ獅^ハ子^ハ臥^ハ——兩^ハ足^ハ相^ハ疊^ハ、 正^ハ念^ハ正^ハ知^ハ、 自^ハ
為^ハ起^ハ想^ハ。

Then the Exalted One, letting his robe be folded in four, took up the lion-posture on his right side, placing his feet one in the curve of the other, mindful and deliberate, having mentally noted a time for arousing himself.

(After that, noticing that the company of Bhikkhus was especially alert, he arranged his robes, assumed the lion posture, and instructed Sāriputta to discourse on Dhamma especially for the Bhikkhus.)

🌀 鑑於尼乾諸徒分裂因緣

Bhinnanigaṇṭhavatthu [6~7]

〔第六卷 ㊦〕 301. Tena kho pana samayena nigaṇṭho nāṭaputto pāvāyaṃ adhunākālaṅkato hoti.

爾_レ時_ハ， 恰_レ尼_ニ乾_ニ子_ノ逝_ハ於_ニ波_ニ婆_ノ邑_ニ不_レ久_ク；

Now at that time the Nigaṇṭha, Nātha's son, had just died at Pāva..

Tassa kālaṅkiriya bhinnā nigaṇṭhā dvedhikajātā [ddhelhakajātā (syā. kaṃ.)] bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudentā viharanti [vicaranti (syā. kaṃ.)] –

而_レ因_ニ其_ノ逝_ハ， 尼_ニ乾_ニ諸_ノ徒_ノ分_レ裂_セ為_ニ二_ニ派_ノ， 互_ニ相_ニ相_ニ鬥_セ、 相_ニ諍_セ， 而_レ漸_ニ捲_ニ入_ニ鬥_ニ諍_セ， 交_ニ繫_ニ銳_ニ利_ニ舌_ニ鋒_ニ而_レ住_セ， 謂_セ：

After his death the Nigaṇṭhas became divided, falling into opposite parties and into strife, disputes broke out and they went on wounding each other with wordy weapons: —

“na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi!

「汝_ニ不_レ知_セ此_ノ法_ニ、 律_ニ， 我_ニ知_セ此_ノ。 將_ニ來_ニ， 汝_ニ如_ニ何_ニ亦_ニ不_レ可_レ能_ニ知_セ此_ノ法_ニ、 律_ニ耶_ニ！」

Thou dost not confess this Norm and Discipline! I do confess it! Wilt thou confess it?

Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno.

「汝_ニ行_ニ邪_ニ行_ニ， 我_ニ行_ニ正_ニ行_ニ！」

Thou are in the wrong! I am practising it rightly!

Sahitaṃ me, asahitaṃ te.

「我_ニ言_ニ與_ニ理_ニ相_ニ應_ニ， 汝_ニ言_ニ與_ニ理_ニ不_レ相_ニ應_ニ！」

I am speaking to the point; thou art off the point!

Purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca.

「汝_ニ當_ニ言_ニ於_ニ前_ニ而_レ言_ニ於_ニ後_ニ， 當_ニ言_ニ於_ニ後_ニ而_レ言_ニ於_ニ前_ニ！」

Thou sayest last what should be said first, and first what should come last!

Adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahito tvamasi,

「汝_ニ不_レ精_ニ細_ニ思_ニ慮_ニ， 立_ニ既_ニ被_ニ顛_ニ覆_ニ； 汝_ニ雖_ニ立_ニ言_ニ論_ニ， 但_ニ墮_ニ於_ニ負_ニ處_ニ！」

What thou hast so long excogitated is quite upset! Thy challenge is taken up; thou'rt proved to be wrong!

cara vādappamokkhāya, nibbeṭhehi vā sace pahosi"ti.

「為^レ脫^ル汝^ノ之^ノ說^ヲ而^レ巡^ル遊^ス學^ブ習^ス，若^シ能^ク者^モ既^ニ自^ラ解^ス之^ヲ！」

Begone to get rid of thy opinion, or disentangle thyself if thou canst!

Vadhoyeva kho maññe nigaṇṭhesu nāṭaputtiyesu vattati.

如^レ是^ノ，尼^ノ乾^ノ子^ノ徒^ノ眾^ノ間^ノ之^ノ行^ヲ殺^ス戮^ス。

Truly the Nigaṇṭhas, followers of Nāṭhaputta, were out methinks to kill.

Yepi [yepi te (sī. pī.)] nigaṇṭhassa nāṭaputtassa sāvakā gihī odātavasanā, tepi nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā virattarūpā paṭivānarūpā, yathā taṃ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite bhinnathūpe appaṭisaraṇe.

然^レ而^レ，彼^ノ尼^ノ乾^ノ子^ノ之^ノ諸^ノ在^ノ家^ノ白^ノ衣^ノ弟^ノ子^ノ等^ノ，對^ス尼^ノ乾^ノ子^ノ皆^ニ厭^ミ忌^ミ、譏^ミ嫌^ミ、遺^レ去^ル已^ニ，其^ノ狀^ノ態^ノ恰^ニ如^レ非^ニ正^ノ說^ヲ、誤^レ說^ヲ，非^ニ導^ク出^ス離^ヲ，非^ニ令^ク至^ス寂^ノ靜^ノ，非^ニ正^ノ等^ノ覺^ノ者^ノ所^ノ說^ヲ之^ノ法^ヲ、律^ヲ；又^ニ如^レ，不^レ得^ク為^ス依^ノ持^ノ處^ノ之^ノ「破^レ塔^ヲ」——殘^レ破^レ佛^ノ塔^ヲ。

Even the lay disciples of the white robe, who followed Nāṭhaputta, showed themselves shocked, repelled and indignant at the Nigaṇṭhas, so badly was their doctrine and discipline set forth and imparted, so ineffectual was it for guidance, so little conducive to peace, imparted as it had been by one who was not supremely enlightened, and now wrecked as it was of his support and without a protector.

〔第七卷 ㊦〕 302. Atha kho āyasmā sāriputto bhikkhū āmantesi –

爾^ノ時^ノ，舍^ノ利^ノ弗^ノ尊^ノ者^ノ告^ク諸^ノ比^ノ丘^ノ曰^ク：

Then the venerable Sāriputta addressed the brethren:

(And this is the talk, so we are told, given at that time by Sāriputta:)

“nigaṇṭho, āvuso, nāṭaputto pāvāyaṃ adhunākālāṅkato, tassa kālāṅkiriyaṃ bhinnā nigaṇṭhā dvedhikajātā...pe... bhinnathūpe appaṭisaraṇe”.

「友^ノ！尼^ノ乾^ノ子^ノ最^ニ近^ク逝^ス於^ニ波^ノ婆^ノ邑^ノ；而^レ其^ノ逝^ス後^ニ，尼^ノ乾^ノ徒^ノ分^レ裂^セ為^ス二^ノ派^ノ，互^ニ相^ニ相^ニ鬥^ス、相^ニ諍^ス，而^レ漸^ニ捲^ニ入^ス鬥^ノ諍^ノ，交^ニ繫^ス銳^ノ利^ノ舌^ノ鋒^ノ而^レ住^ス……乃^ニ至^ス……如^レ是^ノ，尼^ノ乾^ノ子^ノ徒^ノ眾^ノ間^ノ之^ノ行^ヲ殺^ス戮^ス。然^レ而^レ，彼^ノ尼^ノ乾^ノ子^ノ之^ノ諸^ノ在^ノ家^ノ白^ノ衣^ノ弟^ノ子^ノ等^ノ，對^ス尼^ノ乾^ノ子^ノ皆^ニ厭^ミ忌^ミ、譏^ミ嫌^ミ、遺^レ去^ル已^ニ，其^ノ狀^ノ態^ノ恰^ニ如^レ非^ニ正^ノ說^ヲ、誤^レ說^ヲ，非^ニ導^ク出^ス離^ヲ，非^ニ令^ク至^ス寂^ノ靜^ノ，非^ニ正^ノ等^ノ覺^ノ者^ノ所^ノ說^ヲ之^ノ法^ヲ、律^ヲ；又^ニ如^レ，不^レ得^ク為^ス依^ノ持^ノ處^ノ之^ノ『破^レ塔^ヲ』——殘^レ破^レ佛^ノ塔^ヲ。

The Nigaṇṭha, Nāthaputta, friends, has just died at Pāvā. Since his death the Nigaṇṭhas have become divided and have fallen into opposite parties and into strife. Disputes have broken out and they go on wounding each other with wordy weapons . . . so badly has their doctrine and discipline been set forth . . . and now wrecked of his support and without a protector.

(The Nigantha, Nathason, friends has recently deceased, and since his death the Niganthas have fallen apart and live quarreling amongst each other, using a variety of wounding words and wrangling phrases such as:

"You don't understand this Dhamma, I do."

"How could someone like you know about this Dhamma?"

"You hold wrong view. It is I who have right view."

"I am speaking to the point, you are not."

"You are putting last what ought to come first, and first what ought to come last."

"What you've been expounding so long, is completely disproved."

"Your challenge has been met."

"You are proved to be wrong."

"Straighten up your act."

"Get out of this one if you can."

The ruckus is such that even the lay followers are fed up.

And what is the reason for this? It is because the Dhamma of the Niganthas was Poorly Taught, being Taught by one who was not a Fully Enlightened One. And now that Nathason has gone, the group is without cohesion and has no leadership.)

"Evañhetam, āvuso, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite.

友！於所詢，彼非正說、誤說，非導出離，
非令至寂靜，如是是非依正等覺者之所說法、律。

Ayaṃ kho panāvuso amhākaṃ [asmākaṃ (pī.)] bhagavatā [bhagavato (ka. sī.)] dhammo svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito.

然者，友！我等是世尊之法，是正說、善說，
引導出離，令至寂靜，依正等覺者之所說也。

But to us, friends, the Norm has been well set forth and imparted by the Exalted One. It is effectual for guidance, conducive to self-mastery, and is imparted by one perfectly enlightened.

(But here, friends, Dhamma has been well taught by one who is supremely enlightened,)

Tattha sabbeheva saṅgāyitabbam, na vivaditabbam,

故我等一切，於今結集，當不令其紛爭；

Herein there should be a chanting by all in concord, not a wrangling,

(and about this dhamma we should all speak in agreement,)

yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

蓋 令 此 梵 行 永 續、 久 住 ；

為 眾 生 利 益、 眾 生 安 樂、 慈 愍 世 間、 為 諸 人 天 幸 福、 利 益、 安 樂 也。

that thus this holy life may persist and be long maintained. That may be for the welfare and happiness of many folk, for compassion on the world, for the good, the welfare, the happiness of devas and of men.

(that the Dhamma will last for many a long day.)

"Katamo cāvuso, amhākaṃ bhagavatā [bhagavato (ka. sī.)] dhammo svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito?

友 ！ 然 者、 云 何 為 我 等 世 尊 所 善 說 之 佛 法 ？
彼 是 正 說、 善 說、 引 導 出 離、 令 至 寂 靜、
依 正 等 覺 者 之 所 說 也。

yattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ,

故 我 等 一 切、 於 今 結 集、 當 不 令 其 紛 爭 ；

(To that end, friends, I will set forth this compilation of Dhammas taught by the Bhaggava about which we should all speak in agreement:)

yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ,

蓋 令 此 梵 行 永 續、 久 住 ；

tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

為 眾 生 利 益、 眾 生 安 樂、 慈 愍 世 間、 為 諸 人 天 幸 福、 利 益、 安 樂 也。

卐 卐 卐

☆ 開示一法 Ekakaṃ (Ones) [8]

〔第八卷 ㊦〕 303. "Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena eko dhammo sammadakkhāto.

友！曾經，彼正知者、正見者、應供者、正等覺者之世尊，如實宣說一法。

(There are, friends, one-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)

Tattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ,

故我等一切，於今結集，當不令其紛爭；
(In this situation, let us all gather together as one, undivided,)

yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ,

蓋令此梵行永續、久住；
(so that this Best of Lives will stay on track and stand for a long time,)

tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

為眾生利益、眾生安樂，慈愍世間，為諸人天幸福、利益、安樂也。

(as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

Katamo eko dhammo?

一法者何耶？

What is the single doctrine?

(What are these ones? What is the One Dhamma?)

1. 依食而住 *Āhāraṭṭhitikā* (SN 46.2, 183) [8]

Sabbe sattā āhāraṭṭhitikā.

一一切_セ有_ス情_シ， 依_ル（ 飲_ム） 食_ヲ而_ル住_ス。

*All beings persist through causes.
(All beings are maintained by food.)*

2. 依行而住 *Saṅkhāraṭṭhitikā* (SN 22.5) [8]

Sabbe sattā saṅkhāraṭṭhitikā.

一一切_セ有_ス情_シ， 依_ル（ 壽_ス） 行_ヲ而_ル住_ス。

*All beings persist through conditions.
(All beings are maintained by confounding.)*

Ayaṃ kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena eko dhammo sammadakkhāto.

友_ト！ 如_ク是_ノ， 彼_ノ正_ニ知_ル者_ト、 正_ニ見_ル者_ト、 應_ニ供_ス者_ト、
正_ニ等_ニ覺_ス者_ト之_ノ世_ヲ尊_マ， 如_ク實_ニ宣_ス說_ス一_ノ法_ヲ；

*This 'single doctrine,' friends, has been perfectly set forth by the Exalted One who knows, who sees.
(These then, friends, are those one-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)*

Tattha sabbeheva saṅgāyitabbam, na vivaditabbam,

故_ニ我_等一_ニ切_セ， 於_レ今_ニ結_ス集_ス， 當_レ不_レ令_ス其_ノ紛_ヲ諍_ス；

*Hereon there should be a chanting in concord, not a wrangling,
(In this situation, let us all gather to gether as one, undivided,)*

yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ,

蓋_ニ令_ス此_ノ梵_ヲ行_ヲ永_ニ續_ス、 久_ニ住_ス；

*that thus this holy life may persist and be long maintained.
(so that this Best of Lives will stay on track and stand for a long time,)*

tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

為_ス眾_ノ生_ヲ利_ヲ益_ス、 眾_ノ生_ヲ安_ヲ樂_ス， 慈_ニ愍_ス世_ノ間_ヲ， 為_ス諸_ノ
人_ノ天_ノ幸_ヲ福_ス、 利_ヲ益_ス、 安_ヲ樂_ス也_ヲ。

That may be for the welfare and happiness of many folk, for compassion on the world, for the good, the welfare, the happiness of devas and of men.

(as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

卍 卍 卍

☆ 開示二法 *Dukaṃ (Twos) [9]*

〔第九卷 ㊦〕 304. "Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dve dhammā sammadakkhātā.

友！曾經，彼正知者、正見者、應供者、
正等覺者之世尊，如實宣說二法。

*There are double doctrines, friends, which are perfectly set forth by the Exalted One who knows, who sees.
(There are, friends, two-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)*

Tattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ,

故於此我等之一切，今其結集，當不令之
紛爭；

Hereon there should be a chanting in concord...

(In this situation, let us allgather together as one, undivided,)

yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ,

蓋令此梵行永續、久住；

(so that this Best of Lives will stay on track and stand for a long time,)

tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

為眾生利益、眾生安樂，慈愍世間，為諸
人天幸福、利益、安樂也。

for the good...of devas and of men: —

(as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

Katame dve [dve dhammo (syā. kaṃ.) evamuparipi]?

二法者何耶？

Which are the doubles?

(What are these twos?)

1. 名與色 *Nāmañca rūpañca (DN 15, 96) [9]*

*Mind and body.
(Name and Thingness.)*

2. 無明與有愛 *Avijjā ca bhavataṇhā ca (DN 15, 95-130) [9]*

*Ignorance and craving for rebirth.
(Blindness and Thirst for Living.)*

3. 有見與無見（互成障礙） *Bhavadiṭṭhi ca vibhavadiṭṭhi ca (MN 11, 139-145) [9]*

*False opinion as to (a) rebirth, (b) no rebirth.
(Theories about becoming, theories about non-becoming.)*

4. 無慚與無愧 *Ahirañca anottappañca (AN 2.7) [9]*

Ahirañca [ahirañca (kathaci)] anottappañca.
*Unconscientiousness and indiscretion.
(No sense of shame and no fear of blame.)*

5. 慚與愧（慚於未作、愧於不該） *Hirī ca ottappañca (AN 2.8) [9]*

*Conscientiousness and discretion.
(Sense of shame and fear of blame.)*

6. 惡言與惡友 *Dovacassatā ca pāpamittatā ca (AN 2.95) [9]*

*Contumacy and friendship with evil.
(Rough Going and Bad Company.)*

7. 善言與善友 *Sovacassatā ca kalyāṇamittatā ca (AN 2.96) [9]*

*Suavity and friendship with good.
(Smooth Going and Good Company.)*

8. 入罪善巧與出罪善巧（違犯與悔過） (AN 2.98) [9]

Āpattikusalatā ca āpattivuṭṭhānakusalatā ca.

Proficiency as to offences and restoration from them.

(Skill in the rules regarding offenses and skill in rehabilitation from offenses.)

9. 入定善巧與出定善巧 (AN 2.164) [9]

Samāpattikusalatā ca samāpattivuṭṭhānakusalatā ca.

Proficiency as to attainments and recovery from them (viz.: as to jhāna).

(Skill in attaining and skill at emerging from attainment.)

10. 界善巧與作意善巧（成份與注意） (AN 2.97) [9]

Dhātukusalatā ca manasikāra-kusalatā ca.

Proficiency in elements and in understanding them.

(Skill in knowledge of The Elements; and skill in applying the mind to them.)

11. 六處善巧與緣起善巧（六入與十二緣起） (MN 115, 126) [9]

Āyatanakusalatā ca paṭiccasamuppādakusalatā ca.

Proficiency in the (twelve) spheres of sense and in the (twelve factors of the) causal formula.

(Skill in knowledge of the spheres; and skill in Downbound Confounded Rebounding Conjunction.)

12. 是處善巧與非處善巧（如理與非理、可能與不可能） (MN 115, 127) [9]

Ṭhānakusalatā ca atṭhānakusalatā ca.

Proficiency in assigning specific causes, and in eliminating elements that are not causal [in a specific effect].

(Skill in knowledge of what supports and what does not support.)

13. 正直與柔和 *Ajjavaṇca lajjavaṇca* (AN 2.165) [9]

Recitude and shamefacedness.

(Straight forwardness and diffidence.)

14. 忍辱與溫順 *Khanti ca soraccaṇca (AN 2.166) [9]*

*Patience and gentleness.
(Patience and gentleness.)*

15. 慈祥與歡迎 *Sākhalyaṇca paṭisanthāro ca (AN 2.167) [9]*

*Mildness of speech and courtesy.
(Friendliness and a kindly reception.)*

16. 無害與清淨 *Avihimsā ca soceyyaṇca (AN 2.168) [9]*

*Kindness and love.
(Non-injury and being unsoiled.)*

17. 失念與不正知 *Muṭṭhassaccaṇca asampajaññaṇca (AN 2.179) [9]*

*Absence of mind and want of intelligence.
(Forgetfulness and lack of self-knowledge.)*

18. 正念與正知 *Sati ca sampajaññaṇca (AN 2.180) [9]*

*Mindfulness and intelligence.
(Remembering and self-knowledge.)*

19. 不護根門與不計食量 *(AN 5.150) [9]*

*Indriyesu aguttadvāratā ca bhojane amattaññutā ca.
Unguardedness of faculties and intemperance in diet.
(Lack of authority over and guarding of the sense doors and immoderate eating.)*

20. 能護根門與知食量 *Indriyesu guttadvāratā ca bhojane mattaññutā ca (AN 5.150) [9]*

*Guardedness of faculties and temperance in diet.
(Authority over and guarding of the sense doors and moderate eating.)*

21. 思擇力與修習力 *Paṭisaṅkhānabalañca bhāvanābalañca (AN 2.11) [9]*

Paṭisaṅkhānabalañca [paṭisandhānabalañca (syā.)] bhāvanābalañca.

The powers of judging and of cultivation.

(The power (balañ.) of examining details and the power of development.)

22. 念力與定力 *Satibalañca samādhibalañca (AN 2.172) [9]*

The powers of mindfulness and concentration.

(The Power of mind and the power of focus.)

23. 止與觀 *Samatho ca vipassanā ca (AN 2.173) [9]*

Calm and insight.

(Calm and Review.)

24. 禪相與精勤相 *Samathanimittañca paggahanimittañca (AN 3.103) [9]*

The causes [or signs] of calm and of mental grasp.

(The Sign of Calm and The Sign of Exertion.)

25. 精勤與專念 *Paggaho ca avikkhepo ca (AN 2.89) [9]*

Mental grasp and balance.

(Exertion and equanimity.)

26. 戒失壞與見失壞——破戒與破見 *(AN 2.174) [9]*

Sīlavipatti ca diṭṭhivipatti ca.

Failure in conduct and in [sound] belief.

(Incomplete Ethical Culture and Incomplete View.)

27. 戒成就與見成就 *Sīlasampadā ca diṭṭhisampadā ca (AN 2.175) [9]*

Attainment in conduct and in [sound] belief.

(Complete Ethical Culture and Complete View.)

28. 戒清淨與見清淨 *Sīlavisuddhi ca diṭṭhivisuddhi ca (AN 2.176) [9]*

*Purity in conduct and in belief.
(Purified Ethical Culture and Purified View.)*

29. 見清淨與依見精勤 *(AN 2.177) [9]*

*Diṭṭhivisuddhi kho pana yathā diṭṭhissa ca padhānaṃ.
Purity in belief and the struggle according to the belief one holds.
(The Purity of one's View and the purity of the path taken in accordance with that view.)*

30. 厭可厭處與為厭離正精勤 *(Iti 2.10, 37) [9]*

*Samvego ca samvejaniyesu tḥānesu samviggassa ca yoniso padhānaṃ.
Agitation over agitating conditions and the systematic exertion of one [thus] agitated.
(Anxiety and the urgency of the stand taken to get back on track by the experiencer thereof.)*

31. 於善法不喜足與於精勤不遮止 *(AN 2.178) [9]*

*Asantutṭhitā ca kusalesu dhammesu appaṭivānitā ca padhānasmim.
Discontent in meritorious acts and perseverance in exertion.
(Not taking one's stand on skillful dhamma, and non-turning away and making exertion.)*

32. 明與解脫 *Vijjā ca vimutti ca (MN 151, 438-452) [9]*

*The higher wisdom and emancipation.
(Vision and Freedom.)*

33. (漏) 盡智與無生智 *Khayeññāṇaṃ anuppādeññāṇaṃ (SN 12.23)(Ne 4, 5-78) [9]*

*Knowledge how to extirpate and knowledge how to prevent recrudescence.
(Knowledge of destruction, knowledge of non-reproduction.)*

"Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dve dhammā sammadakkhātā.

友！如是，彼正知者、正見者、應供者、正等覺者之世尊，如實宣說二法。

*These, friends, are the Double Doctrines perfectly set forth by the Exalted One who knows, who sees.
(These then, friends, are those two-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)*

Tattha sabbeheva saṅgāyitabbam, na vivaditabbam,

故我等一切，於今結集，當不令其紛諍；
*Hereon there should be a chanting byall in concord, not a wrangling,
(In this situation, let us all gather to gether as one, undivided,)*

yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ,

蓋令此梵行永續、久住；
*that thus this holy life may persist and be long maintained.
(so that this Best of Lives will stay on track and stand for a long time,)*

tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

為眾生利益、眾生安樂，慈愍世間，為諸人天幸福、利益、安樂也。

That may be for the welfare and happiness of many folk, for compassion on the world, for the good, the welfare, the happiness of devas and of men.

(as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

卐 卐 卐

☆ 開示三法 *Tikaṃ (Threes) [10]*

〔第十卷 ㊦〕 305. "Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo dhammā sammadakkhātā.

友！曾經，彼正知者、正見者、應供者、
正等覺者之世尊，如實宣說三法。

*There are Triple Doctrines perfectly set forth by the Exalted One who knows, who sees.
(There are, friends, three-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)*

Tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

故我等一切，於今結集，當不令其紛爭；
蓋令此梵行永續、久住；
為眾生利益、眾生安樂，慈愍世間，為諸
人天幸福、利益、安樂也。

Hereon there should be a chanting in concord even by all, not a wrangling...

(In this situation, let us allgather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

Katame tayo?

三法者何耶？

Which are these?

(What are these threes?)

1. 三不善根 *Tīṇi akusalamūlāni (AN 3.70) [10]*

lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ.

(1) 貪不善根、(2) 瞋不善根、(3) 痴不善根。

Three bad 'roots' (or conditions): — greed, hate, dullness.

(Three Roots of Unskill: lust, hate and stupidity)

2. 三善根 *Tīṇi kusalamūlāni (AN 3.70) [10]*

alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ.

(1) 無貪善根、(2) 無瞋善根、(3) 無痴善根。

Three good 'roots': — disinterestedness, love; intelligence.

(Three Roots of Skill: non-lust, non-hate and non-stupidity.)

3. 三惡行 *Tīṇi duccaritāni (MN 60, 92-106) [10]*

kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ.

(1) 身^レ惡^セ行^ト、 (2) 語^ム惡^セ行^ト、 (3) 意^ノ惡^セ行^ト。

*Three kinds of evil conduct, to wit, in act, word and thought.
(Three Modes of poor behavior: bodily, of speech, of mind.)*

4. 三善行 *Tīṇi sucaritāni (MN 60, 92-106) [10]*

kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ.

(1) 身^レ善^ク行^ト、 (2) 語^ム善^ク行^ト、 (3) 意^ノ善^ク行^ト。

*Three kinds of fine conduct, to wit, in act, word and thought.
(Three Modes of good behavior: bodily, of speech, of mind.)*

5. 三不善尋 *Tayo akusalavitakkā (SN 14.12, 96) [10]*

kāmavitakko, byāpādavitaṅkko, vihiṃsāvitakko.

① 愛^カ尋^ト、 ② 瞋^イ尋^ト、 ③ 害^ハ尋^ト。

*Three kinds of bad thoughts, to wit, thoughts of sense-desire, of enmity, of cruelty.
(Three unskillful subjects of thought: on pleasure, on anger, on harming.)*

6. 三善尋 *Tayo kusalaavitakkā (MN 19, 206-215) [10]*

nekkhammavitakko, abyāpādavitaṅkko, avihiṃsāvitakko.

(1) 離^カ愛^カ尋^ト、 (2) 離^カ瞋^イ尋^ト、 (3) 離^カ害^ハ尋^ト。

*Three kinds of good thoughts, to wit, thoughts of renunciation, of amity, of kindness.
(Three skillful subjects of thought: on giving up, on non-anger, on non-harm.)*

7. 三不善思 *Tayo akusalasaṅkappā (SN 14.12, 96) [10]*

kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsaṅkappo.

(1) 愛^カ思^ム、 (2) 瞋^イ思^ム、 (3) 害^ハ思^ム。

*Three kinds of bad purposes, to wit, purposes of sense-desire, of enmity, of cruelty.
(Three unskillful principles: the pleasure-principle, the anger-principle, the harm-principle)*

8. 三善思 *Tayo kusalasaṅkappā (SN 14.12, 96) [10]*

nekkhammasaṅkappo, abyāpādasāṅkappo, avihiṃsāsaṅkappo.

(1) 離^カ愛^ヲ思^ム、 (2) 離^カ瞋^ヲ思^ム、 (3) 離^カ害^ヲ思^ム。

Three kinds of good purposes, to wit, purposes of renunciation, of amity, of kindness.

(Three skillful principles: the giving-up principle, the non-anger principle, the non-harm principle)

9. 三不善想 *Tisso akusalasaññā (SN 14.12, 96) [10]*

kāmasaññā, byāpādasaññā, vihiṃsāsaññā.

(1) 愛^ヲ想^ト、 (2) 瞋^ヲ想^ト、 (3) 害^ヲ想^ト。

Three kinds of bad notions, to wit, notions of sense-desire, of enmity, of cruelty.

(Three unskillful perceptions: the pleasure-perception, the anger-perception, the harm-perception)

10. 三善想 *Tisso kusalasaññā (SN 14.12, 96) [10]*

nekkhammasaññā, abyāpādasaññā, avihiṃsāsaññā.

(1) 離^カ愛^ヲ想^ト、 (2) 離^カ瞋^ヲ想^ト、 (3) 離^カ害^ヲ想^ト。

Three kinds of good notions, to wit, notions of renunciation, of amity, of kindness.

(Three skillful perceptions: the giving-up perception, the non-anger perception, the non-harm perception)

11. 三不善界 *Tisso akusaladhātuyo (SN 14.12, 96) [10]*

kāmadhātu, byāpādadhātu, vihiṃsādhātu.

(1) 愛^ヲ界^ハ (慾^ハ界^ハ)、 (2) 瞋^ヲ界^ハ、 (3) 害^ヲ界^ハ。

Three bad elements, to wit, of sense-desire, enmity, cruelty.

(Three unskillful elements: the pleasure-element, the anger-element, the harm-element)

12. 三善界 *Tisso kusaladhātuyo (SN 14.12, 96) [10]*

nekkhammadhātu, abyāpādadhātu, avihiṃsādhātu.

(1) 離^カ愛^ヲ界^ハ、 (2) 離^カ瞋^ヲ界^ハ、 (3) 離^カ害^ヲ界^ハ。

Three good elements, to wit, of renunciation, amity, kindness.

(Three skillful elements: the giving-up element, the non-anger element, the non-harm element)

13. 復三（有）界 *Aparāpi tisso dhātuyo (AN 3.77) [10]*

kāmadhātu, rūpadhātu, arūpadhātu.

(1) 慾_ㄩ界_ㄟ、（愛_ㄞ界_ㄟ）、(2) 色_ㄘ界_ㄟ、(3) 無_ㄨ色_ㄘ界_ㄟ。

Other three elements, to wit, the sphere of sense-desire, that of the brahma-world, that of the higher heavens.

(Three additional elements: the pleasure-element, the materiality-element, the immateriality-element)

14. 復三（梵行）界 *Aparāpi tisso dhātuyo (Iti 3.2, 51) [10]*

rūpadhātu, arūpadhātu, nirodhadhātu.

(1) 色_ㄘ界_ㄟ、(2) 無_ㄨ色_ㄘ界_ㄟ、(3) 滅_ㄩ界_ㄟ。

Other three elements, to wit, the sphere of the brahma-world, that of the higher heavens, that of cessation.

(Three additional elements: the materiality-element, the immateriality-element, the ending-element)

15. 復三（勝劣）界 *Aparāpi tisso dhātuyo (SN 14.13, 97) [10]*

hīnadhātu, majjhimadhātu, paṇīṭadhātu.

(1) 劣_ㄌ界_ㄟ、(2) 中_ㄘ界_ㄟ、(3) 勝_ㄕ界_ㄟ。

Other three elements, to wit, low, medium and sublime spheres.

(Three additional elements: the inferior-element, the middle-element, the superior-element)

16. 三（渴）愛 *Tisso taṇhā (SN 22.22) [10]*

kāmatanḥā, bhavatanḥā, vibhavanḥā.

(1) 慾_ㄩ愛_ㄞ、(2) 有_ㄨ愛_ㄞ、(3) 無_ㄨ有_ㄨ愛_ㄞ。

Three [directions of] craving, to wit, craving for the pleasure of this life, craving for life to come, craving for life to end.

(Three Modes of Hunger/Thirst: for pleasure, for living, for un-living)

17. 復三（有）愛 *Aparāpi tisso taṇhā (Mnd 1, 1-6) [10]*

kāmatanḥā, rūpatanḥā, arūpatanḥā.

(1) 慾_ㄩ愛_ㄞ、(2) 色_ㄘ愛_ㄞ、(3) 無_ㄨ色_ㄘ愛_ㄞ。

Other three [directions of] craving, to wit, craving for life in the spheres of sense, for life in the brahma (rūpa) world, for life in the higher worlds.

(Three additional hungers: for pleasure, for materiality, for immateriality)

18. 復三（梵行）愛 *Aparāpi tisso taṇhā (Mnd 1, 1-6) [10]*

rūpatanḥā, arūpatanḥā, nirodhatanḥā.

(1) 色^{ㄅㄣˊ}愛^{ㄞˋ}、(2) 無^{ㄨˊ}色^{ㄅㄣˊ}愛^{ㄞˋ}、(3) 滅^{ㄇㄧˋ}愛^{ㄞˋ}。*Other three [directions of] craving: — craving for life in the lower spheres, for life in the higher spheres, for cessation.**(Three additional hungers: for materiality, for immateriality, for ending)*19. 三結 *Tīṇi saṃyojanāni (MN 2, 14-28) [10]*

sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.

(1) 有^{ㄡˊ}身^{ㄕㄣˊ}見^{ㄐㄧㄢˋ}、(2) 疑^{ㄩˊ}、(3) 戒^{ㄐㄟˋ}禁^{ㄐㄧㄣˊ}取^{ㄑㄩˇ}。*Three 'fetters,' to wit, the false opinion concerning individuality, doubt, inverted [judgment] as to rule and ritual.**(Three yokes to rebirth One-truth-view, vacillation, faith in good deeds and ethical conduct.)*20. 三漏 *Tayo āsavā (MN 2, 14-28) [10]*

kāmasavo, bhavāsavo, avijjāsavo.

(1) 慾^{ㄩˋ}漏^{ㄌㄠˋ}、(2) 有^{ㄡˊ}漏^{ㄌㄠˋ}、(3) 無^{ㄨˊ}明^{ㄇㄧㄥˊ}漏^{ㄌㄠˋ}。*Three intoxicants, to wit, the poisons of sensuality, future life and ignorance.**(Three corruptions: No-good pleasures, no-good living, no-good blindness)*21. 三有 *Tayo bhavā (MN 9, 89-104) [10]*

kāmaabhavo, rūpaabhavo, arūpaabhavo.

(1) 慾^{ㄩˋ}有^{ㄡˊ}、(2) 色^{ㄅㄣˊ}有^{ㄡˊ}、(3) 無^{ㄨˊ}色^{ㄅㄣˊ}有^{ㄡˊ}。*Three [planes of] rebirths, to wit, the universe of sense-desire, that of the lower and that of the higher worlds.**(Three livings: pleasure-living, material-living, immaterial-living.)*22. 三求 *Tisso esanā (AN 4.38) [10]*

kāmesanā, bhavesanā, brahmacariyesanā.

(1) 慾^{ㄩˋ}求^{ㄑㄩˊ}、(2) 有^{ㄡˊ}求^{ㄑㄩˊ}、(3) 梵^{ㄈㄢˊ}行^{ㄒㄩㄥˊ}求^{ㄑㄩˊ}。*Three quests: — that of sensuous enjoyment, that of life renewed, that of [problems connected with] the religious life.**(Three wishes: for pleasure, for life, for the full glory of the holy life)*

23. 三種我慢 Tisso vidhā (SN 35.108) [10]

seyyohamasmīti vidhā, sadiso hamasmīti vidhā, hīno hamasmīti vidhā.

(1) 『我^セ勝^ト』 慢^マ、(2) 『我^セ等^ク』 慢^マ、(3) 『我^セ劣^{カセ}』 慢^マ。

Three forms [of conceit], to wit (1) 'I am better than...', (2) 'I am equal to ...', (3) 'I am worse than...'

(Three evaluations the evaluation that "I am better than," the evaluation that "I am equal to," the evaluation that "I am less than.")

24. 三時 Tayo addhā (Iti 3.14, 63) [10]

atīto addhā, anāgato addhā, paccuppanno addhā.

(1) 過^ク去^ク時^ジ、(2) 未^ミ來^ク時^ジ、(3) 現^ツ在^ジ時^ジ。

Three periods, to wit, past, future, present.

(Three whiles: back-awhile, up ahead a-while, mean-while.)

25. 三種邊見 Tayo antā (SN 22.103) [10]

sakkāyo anto, sakkāyasamudayo anto, sakkāyanirodho anto.

(1) 有^ア身^シ邊^ヘ見^ミ——五^イ取^ツ蘊^ウ；(2) 有^ア身^シ集^ツ邊^ヘ見^ミ——三渴愛^ソ（慾^ウ愛^ソ、有^ア愛^ソ、非^レ有^ア愛^ソ）；(3) 有^ア身^シ滅^ヘ邊^ヘ見^ミ——滅^ヘ盡^ヘ渴愛^ソ。

Three limits, to wit, individuality, its rising, its cessation.

(Three oppositions: the opposition to own body; the opposition to the arising of own body; the opposition to the ending of own body.)

26. 三受 Tisso vedanā (SN 36.1, 249) [10]

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

(1) 樂^カ受^ソ、(2) 苦^ク受^ソ、(3) 非^レ苦^ク非^レ樂^カ受^ソ。

Three [modes of] feelings, to wit, pleasant, painful and neutral feeling.

(Three sense experiences: pleasant sense experience, unpleasant sense experience, not-unpleasant-but-not-pleasant sense experience)

27. 三苦性質 *Tisso dukkhatā (SN 38.14, 327) [10]*

dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā.

- (1) 苦_ㄅ苦_ㄅ性_ㄣ質_ㄣ、 (2) 行_ㄣ苦_ㄅ性_ㄣ質_ㄣ、 (3) 壞_ㄣ苦_ㄅ性_ㄣ質_ㄣ。

Three states of suffering, to wit, pain, conditioned existence, change.

(Three types of pain: The pain of pain; the pain of the confounded; the pain of reversal)

28. 三種聚——三種增長 *Tayo rāsī (SN 45.21) [10]*

micchattaniyato rāsī, sammattaniyato rāsī, aniyato rāsī.

- (1) 邪_ㄣ性_ㄣ確_ㄣ定_ㄣ增_ㄣ長_ㄣ——邪_ㄣ性_ㄣ定_ㄣ聚_ㄣ (八_ㄣ邪_ㄣ道_ㄣ) 、
 (2) 正_ㄣ性_ㄣ確_ㄣ定_ㄣ增_ㄣ長_ㄣ——正_ㄣ性_ㄣ定_ㄣ聚_ㄣ (八_ㄣ正_ㄣ道_ㄣ) 、
 (3) 不_ㄣ確_ㄣ定_ㄣ增_ㄣ長_ㄣ——不_ㄣ定_ㄣ性_ㄣ聚_ㄣ (或_ㄣ邪_ㄣ或_ㄣ正_ㄣ) 。

Three 'heaps,' to wit, that of wrong-doing entailing immutable evil results, that of well-doing entailing immutable good results, and that of everything not so determined.

(Three piles: certainly disagreeable piles; certainly consummate piles; uncertain piles.)

29. 三疑 *Tayo tamā (AN 10.14) [10]*

[tisso kaṅkhā (bahūsu) atṭhakathā oloketabbā] – atītaṃ vā addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati,

- (1) 有_ㄣ關_ㄣ過_ㄣ去_ㄣ——懷_ㄣ疑_ㄣ、 猶_ㄣ豫_ㄣ、 不_ㄣ被_ㄣ確_ㄣ定_ㄣ、
 不_ㄣ得_ㄣ淨_ㄣ信_ㄣ；

Three doubts, to wit, doubts, perplexity, inability to decide, dissatisfaction concerning past,

(Three confusions: The onset of and lingering confusion, doubt, inability to clear up one's mind and distress about the past.)

anāgataṃ vā addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati,

- (2) 有_ㄣ關_ㄣ未_ㄣ來_ㄣ——懷_ㄣ疑_ㄣ、 猶_ㄣ豫_ㄣ、 不_ㄣ被_ㄣ確_ㄣ定_ㄣ、
 不_ㄣ得_ㄣ淨_ㄣ信_ㄣ；

future,

(The onset of and lingering confusion, doubt, inability to clear up one's mind and distress about the future.)

etarahi vā paccuppannaṃ addhānaṃ ārabha kaṅkhati vicikicchati nādhimuccati na sampasīdati.

(3) 有_レ關_レ現_レ在_レ——懷_レ疑_レ、猶_レ豫_レ、不_レ被_レ確_レ定_レ、不_レ得_レ淨_レ信_レ。

and present.

(The onset of and lingering confusion, doubt, inability to clear up one's mind and distress about the present.)

☆ 如來不護藏 ⇒ 身惡行、語惡行、意惡行。

30. 如來三不護 Tīṇi tathāgatassa arakkheyyāni (AN 7.58) [10]

parisuddhakāyasamācāro āvuso tathāgato, natthi tathāgatassa kāyaduccaritaṃ, yaṃ tathāgato rakkheyya – 'mā me idaṃ paro aññāsī'ti.

(1) 友_レ！如_レ來_レ有_レ清_レ淨_レ之_レ身_レ行_レ，如_レ來_レ無_レ護_レ藏_レ『令_レ他_レ人_レ不_レ知_レ』之_レ身_レ惡_レ行_レ；

Three things which a Buddha has not to guard against: a Buddha, friends, is pure in conduct whether of act,

(Three unguarded things of a Tathagata. A Tathagata, friends is entirely pure with regard to that done by the body, such that he need not think: "Let none know this of me.")

Parisuddhavaśīsamācāro āvuso, tathāgato, natthi tathāgatassa vacīduccaritaṃ, yaṃ tathāgato rakkheyya – 'mā me idaṃ paro aññāsī'ti.

(2) 友_レ！如_レ來_レ有_レ清_レ淨_レ之_レ語_レ行_レ，如_レ來_レ無_レ護_レ藏_レ『令_レ他_レ人_レ不_レ知_レ』之_レ語_レ惡_レ行_レ；

or speech,

(A Tathagata, friends, is entirely pure with regard to that done by way of speech, such that he need not think: "Let none know this of me.")

Parisuddhamānosamācāro āvuso, tathāgato, natthi tathāgatassa manoduccaritaṃ, yaṃ tathāgato rakkheyya – 'mā me idaṃ paro aññāsī'ti.

(3) 如_レ來_レ有_レ清_レ淨_レ之_レ意_レ行_レ，如_レ來_レ無_レ護_レ藏_レ『令_レ他_レ人_レ不_レ知_レ』之_レ意_レ惡_レ行_レ。

or thought. There is no misdeed of any kind concerning which he must take good care lest another should come to know of it.

(A Tathagata, friends, is entirely pure with regard to that done by way of mind, such that he need not think: "Let none know this of me.")

31. 三障 *Tayo kiñcanā (MN 43, 449-459) [10]*

rāgo kiñcanam, doso kiñcanam, moho kiñcanam.

(1) 貪^{ㄍㄨㄢ}障^{ㄓㄤ}、(2) 瞋^{ㄘㄩㄢ}障^{ㄓㄤ}、(3) 痴^{ㄘㄨ}障^{ㄓㄤ}。

Three obstacles, to wit, lust, hate, illusion.

(Three Somethings-There: Lust, Hate, Delusion.)

32. 三（應斷）火 *Tayo aggī (AN 7.47) [10]*

rāgaggi, dosaggi, mohaggi.

(1) 貪^{ㄍㄨㄢ}火^{ㄏㄨㄛ}、(2) 瞋^{ㄘㄩㄢ}火^{ㄏㄨㄛ}、(3) 痴^{ㄘㄨ}火^{ㄏㄨㄛ}。

Three fires, to wit, lust, hate, illusion.

(Three Fires: Lust, Hate, Delusion.)

33. 復三（幸福）火 *Apārepi tayo aggī (AN 7.47) [10]*

āhuneyyaggi, gahapataggi, dakkhiṇeyyaggi.

(1) 應^ㄩ請^{ㄘㄩㄥ}火^{ㄏㄨㄛ}（孝^{ㄒㄠ}敬^{ㄐㄥ}父^{ㄈㄨ}母^{ㄇㄨ}）、(2) 長^{ㄌㄤ}者^{ㄓㄜ}火^{ㄏㄨㄛ}（照^{ㄓㄠ}顧^{ㄍㄨ}妻^{ㄗㄨ}兒^ㄣ、僕^{ㄆㄨ}役^ㄚ或^ㄟ僱^{ㄍㄨ}工^{ㄍㄨ}）、(3) 應^ㄩ施^{ㄕㄨ}火^{ㄏㄨㄛ}（供^{ㄍㄨㄥ}養^ㄚ僧^{ㄙㄨㄥ}眾^{ㄓㄨㄥ}）。

Other three fires, to wit, the fire of the worshipful, the fire of the head of the household, the fire of those worthy of offerings.

(Three additional Fires: the fire of the honor-worthy, the fire of the householder, the fire of the gift-worthy.)

☆ 三攝受色 *Tividhena rūpaṅgaho* ⇒ 南傳〈偽〉論《阿毗達摩》譯為色聚 *rūpaṅgaho*（實際上，源自外道勝論派「婆浮陀迦旃延」的原子理論）是錯誤譯法；對照 *Mahāhatthipadopamasutta* 象跡喻大經 (MN 28, 306) 是六根「攝受」六境的意思！

34. 三攝受色 *Tividhena rūpaṅgaho (MN 28, 306) [10]*

sanidassanasappaṭigham rūpaṃ [sanidassanasappaṭigharūpaṃ (syā. kaṃ.)
evamitaradvayepi],

① 有^ㄩ見^{ㄐㄧㄢ}有^ㄩ對^{ㄉㄞ}色^{ㄘㄟ}（可^{ㄎㄜ}達^{ㄉㄚ}視^{ㄕㄨ}野^ㄚ且^{ㄓㄨ}根^{ㄍㄨ}門^{ㄇㄣ}有^ㄩ注^{ㄓㄨ}意^ㄚ）、

Threefold classification of matter, to wit, as visible and resisting,

(Three Forms of Matter (rupa.): visible and producing resistance;)

anidassanasappaṭighaṃ rūpaṃ,

② 無[×]見^ハ有^マ對^カ色^セ (可^マ達^カ視^ハ野^セ但^カ根^カ門^カ不^マ注^カ意^セ) 、
as invisible and resisting,
(not visible and producing resistance;)

anidassanaappaṭighaṃ rūpaṃ.

③ 無[×]見^ハ無[×]對^カ色^セ (不^マ達^カ視^ハ野^セ且^カ根^カ門^カ不^マ注^カ意^セ) 。
as invisible and unresisting.
(not visible and not producing resistance.)

35. 三 (應捨無明) 行 Tayo saṅkhārā (SN 12.51) [10]

puññābhisāṅkhāro, apuññābhisāṅkhāro, āneñjābhisāṅkhāro.

(1) 福^マ行^ハ、 (2) 非^マ福^マ行^ハ、 (3) 不^マ動^カ行^ハ (四^ハ禪^ハ八^マ定^ハ) 。
Three accumulations, to wit, complexes of merit, of demerit, of inflectuate [results].
(Three Confoundings: good; not-good; inactive.)

36. 三人 Tayo puggalā (AN 3.144) [10]

sekkho puggalo, asekkho puggalo, nevasekkhonāsekkho puggalo.

(1) 學^ハ人^マ (出^ハ世^ハ間^ハ有^マ漏^カ學^ハ人^マ) 、 (2) 無[×]學^ハ人^マ (出^ハ世^ハ間^ハ無[×]漏^カ者^セ) 、 (3) 非^マ學^ハ非^マ無[×]學^ハ人^マ (世^ハ間^ハ人^マ) 。
Three kinds of persons, to wit, the learner, the adept, he who is neither.
(Three persons: the person who is a seeker, the person who is a seer, the person who is neither seeker nor seer.)

37. 三長老 Tayo therā (MN 3, 29-33) [10]

jātitthero, dhammathero, sammutithero [sammattithero (syā. kaṃ.)].

(1) 生^ハ長^ハ老^カ、 (2) 法^ハ長^ハ老^カ、 (3) 世^ハ俗^ハ認^ハ定^ハ之^ハ長^ハ老^カ。
Three kinds of seniors, to wit, an aged layman, an eminent bhikkhu, a bhikkhu officially ranked as 'senior.'
(Three elders: by birth, in the Dhamma, by rank.)

38. 三福業事 *Tīṇi puñṇakiriyavatthūni (AN 8.36) [10]*

dānamayaṃ puñṇakiriyavatthu, sīlamayaṃ puñṇakiriyavatthu, bhāvanāmayam puñṇakiriyavatthu.

(1) 施^フ行^フ福^フ業^セ事^フ、 (2) 戒^セ行^フ福^フ業^セ行^フ、 (3) 修^フ行^フ福^フ業^セ事^フ。

Three bases by merit accomplished, to wit, the bases composed of giving, of virtue, of study.

(Three bases for the expectation of benefit, the expectation of benefit based on making gifts, the expectation of benefit based on ethical behavior and the expectation of benefit based on self-improvement.)

39. 三舉罪事 *Tīṇi codanāvatthūni (PV 7.3, 323) [10]*

diṭṭhena, sutena, parisāṅkāya.

(1) 所^ル見^ル、 (2) 所^ル聞^ル、 (3) 懷^ル疑^ル。

Three bases for reproof, to wit, that which has been seen, that which has been heard, that which one suspects.

(Three bases for making testimony: based on the seen, based on the heard, based on the suspected.)

☆ 三種慾界（愛界）受生 ⇒ 人天及惡處、化樂天、他化自在天。

40. 三種慾界受生 *Tisso kāmūpapattiyo (Iti 3.46, 95) [10]*

[kāmuppattiyo (sī.), kāmupapattiyo (syā. pī. ka.)] santāvuso sattā paccupaṭṭhitakāmā, te paccupaṭṭhitesu kāmesu vasaṃ vattenti, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Ayaṃ paṭhamā kāmūpapatti.

(1) 友^ル！ 有^ル些^セ眾^ル生^ル， 歡^ル喜^ル受^ル用^ル——現^ル前^ル諸^ル慾^ル， 繼^ル續^ル逗^ル留^ル——現^ル前^ル諸^ル慾^ル； 猶^ル如^ル， (慾^ル界^ル) 人^ル類^ル、 諸^ル天^ル及^ル墮^ル惡^ル處^ル者^ル。 此^ル為^ル， 第^ル一^ル種^ル慾^ル界^ル受^ル生^ル。

Three uprisings of desires connected with sense: (1) There are beings, friends, whose sense-desires are bound up with the objects thereof, and they are in subjection to such desire. Such are human beings, some devas and some reborn to [one of the four] evil destinies.

(Three ways of taking carnal enjoyment: There are beings, friends, to whom carnal enjoyments appear and who are bound up in and in the power of the carnal enjoyments that appear to them in the same way as man, for example, or gods for another, or some reborn below. This is the first way of taking carnal enjoyment.)

Santāvuso, sattā nimmitakāmā, te nimminivā nimminivā kāmesu vasaṃ vattenti, seyyathāpi devā nimmānaratī. Ayaṃ dutiyā kāmūpapatti.

(2) 友！有些眾生，歡喜受用——造化諸慾，繼續逗留——造化諸慾；猶如，化樂天。此為第二種慾界受生。

(2) There are beings who have desires for that which [they have] creates; such are the devas so called (Nimmānaratī), who having created one thing after another are in subjection to such desires.

(There are beings, friends, taking carnal enjoyment in plans and creations and who are bound up in and in the power of the carnal enjoyment of making creation upon creation in the same way as are The Gods of Creation. This is the second way of taking carnal enjoyment.)

Santāvuso sattā paranimmitakāmā, te paranimmitesu kāmesu vasaṃ vattenti, seyyathāpi devā paranimmitavasavattī. Ayaṃ tatiyā kāmūpapatti.

(3) 友！有些眾生，歡喜受用——他化諸慾，繼續逗留——他化諸慾；猶如，他化自在天。此為第三種慾界受生。

(3) There are beings who have desires for the creations of others; and get these into their power; such are the devas so called (Paranimmita-vāsavattī).

(There are beings, friends, taking carnal enjoyment in having power over plans and creations and who are bound up in and in the power of the carnal enjoyment of having power over plans and creations in the same way as are The Gods of Power Over Creation. This is the third way of taking carnal enjoyment.)

☆ 三種樂處受生 ⇒ 梵身天、光音天、遍淨天。

41. 三種樂處受生 Tisso sukhūpapattiyo (MN 120, 160-175) [10]

[sukhūpapattiyo (syā. pī. ka.)] – santāvuso sattā [sattā sukhaṃ (syā. kaṃ.)] uppādetvā uppādetvā sukhaṃ viharanti, seyyathāpi devā brahmakāyikā. Ayaṃ paṭhamā sukhūpapatti.

(1) 友！有些眾生，住於修習禪樂；猶如，梵身天。此為第一種樂處受生。

Three happy rebirths:—(1) There are beings, friends, who [in a former birth] having continually produced, dwell now in happiness; such are the devas of the Brahmā group.

(Three ways of feeling pleasure: There are beings, friends, that, producing and having produced pleasure, live therein, in the same way as the gods of the Brahma worlds.)

Santāvuso, sattā sukhena abhisannā parisannā paripūrā paripphuṭā. Te kadāci karahaci udānaṃ udānenti – 'aho sukhaṃ, aho sukhan'ti, seyyathāpi devā ābhassarā. Ayaṃ dutiyā sukhūpapatti.

(2) 友_フ！ 有_ア些_セ眾_ム生_ム， 令_カ樂_カ增_セ上_ル、 圍_メ繞_ム、 充_メ滿_ム、 遍_ウ溢_フ， 彼_コ等_ノ常_ニ發_ス感_カ激_シ言_ハ語_フ： 『 快_ハ樂_カ啊_ヤ！ 快_ハ樂_カ啊_ヤ！ 』 猶_モ如_ク， 光_ク音_ハ天_タ。 此_コ為_ス， 第_ニ種_ノ樂_カ處_ニ受_メ生_ム。

(2) There are beings who are soaked and steeped in happiness, full of it, pervaded by it. They from time to time pour forth ecstatic utterance saying: 'Oh the bliss of it!' Ah what happiness!' Such are the Radiant Devas.

(There are beings, friends, that are soaked, permeated, suffused and saturated with happiness who time and time again exclaim: 'Ah the joy! Ah the joy!' in the same way as the gods of the Abhassara Realm.)

Santāvuso, sattā sukhena abhisannā parisannā paripūrā paripphuṭā. Te santāmyeva tusitā [santusitā (syā. kaṃ.)] sukhaṃ [cittasukhaṃ (syā. ka.)] paṭisaṃvedenti, seyyathāpi devā subhakiṇhā. Ayaṃ tatiyā sukhūpapatti.

(3) 友_フ！ 有_ア些_セ眾_ム生_ム， 令_カ樂_カ增_セ上_ル、 圍_メ繞_ム、 充_メ滿_ム、 遍_ウ溢_フ， 彼_コ等_ノ平_ニ息_ス感_カ激_シ言_ハ語_フ， 唯_モ感_カ受_メ樂_カ； 猶_モ如_ク， 遍_ウ淨_ハ天_タ。 此_コ為_ス， 第_ニ三_ノ種_ノ樂_カ處_ニ受_メ生_ム。

(3) There are beings who are similarly filled with happiness ... pervaded by it; they, serenely blissful, experience only sublime happiness. Such are the Luminous Devas.

(There are beings, friends, that are soaked, permeated, suffused and saturated with happiness who are swept away by the experience of such delight in the same way as the gods of the Subhakinna Realm.)

42. 三（所學）慧 Tisso paññā (Ne 4, 5-78) [10]

sekkhā paññā, asekkhā paññā, nevasekkhānāsekkhā paññā.

(1) 學_セ慧_ハ（ 出_ス世_ノ間_ノ有_ル漏_カ慧_ハ） 、 (2) 無_ク學_セ慧_ハ（ 出_ス世_ノ間_ノ無_ク漏_カ慧_ハ） 、 (3) 非_ニ學_セ非_ニ無_ク學_セ慧_ハ（ 世_ノ間_ノ慧_ハ） 。

Three kinds of knowledge: that of the learner, that of the adept, that of him who is neither.

(Three wisdoms: The seeker's wisdom. The seer's wisdom. The wisdom of one who is neither.)

43. 馱三（所成）慧 Aparāpi tisso paññā (Pe 8, 118-120) [10]

cintāmayā paññā, sutamayā paññā, bhāvanāmayā paññā.

(1) 思^ム所^カ成^ル慧^ハ、(2) 聞^ク所^カ成^ル慧^ハ、(3) 修^ス所^カ成^ル慧^ハ。

Other three kinds of knowledge: — knowledge that is sthought out, knowledge that is learned (from another), knowledge that is gained by [cultural] development.

(Three additional wisdoms: Wisdom based on reason. Wisdom based on hearsay. Wisdom based on experience.)

44. 三仗——三種武器 Tīṇāvudhāni (AN 8.27) [10]

sutāvudhaṃ, pavivekāvudhaṃ, paññāvudhaṃ.

(1) 多^カ聞^ク武^ム器^ノ (聞^ク仗^ヱ : 多^カ聞^ク憶^シ持^テ) 、(2) 捨^ケ離^カ武^ム器^ノ (離^カ仗^ヱ : 離^カ欲^ハ靜^シ慮^ス) 、(3) 智^ハ慧^ハ武^ム器^ノ (慧^ハ仗^ヱ : 徹^シ見^ス四^ツ諦^カ) 。

Three kins of armour: — that of doctrine learnt, that of detachment, that of knowledge.

(Three weapons: the weapon of knowledge, the weapon of detachment, the weapon of wisdom.)

45. 三根（感官） Tīṇindriyāni (SN 48.23, 493) [10]

anaññātāññassāmīndriyaṃ, aññindriyaṃ, aññātāvindriyaṃ.

(1) 未^レ知^ル (當^ル知^ル) 根^ノ、(2) 已^レ知^ル 根^ノ、(3) 徹^シ知^ル 根^ノ。

Three faculties: — that of coming to know the unknown, that of knowing, that of perfected knowledge.

(Three Guiding Forces: The Guiding Force that is knowing the unknown; The Guiding Force of Omniscience; The Guiding Force of Attaining Omniscience.)

46. 三眼 Tīṇi cakkhūni (Iti 3.12, 61) [10]

maṃsacakkhu, dibbacakkhu, paññācakkhu.

(1) 肉^ノ眼^ノ、(2) 天^ノ眼^ノ、(3) 慧^ノ眼^ノ。

Three kinds of vision, to wit, the eye of flesh, the heavenly eye, the eye of insight.

(Three Eyes: The organ of the eye; the godly eye; the eye of wisdom.)

47. 三學 Tisso sikkhā (AN 3.87) [10]

adhisīlasikkhā, adhiccittasikkhā, adhipaññāsikkhā.

(1) 增^上戒^學、 (2) 增^上心^學、 (3) 增^上慧^學。

*Three courses of training, to wit, the higher morality, the higher mental training, the higher insight.
(Three trainings: training in higher ethics, training in higher thought, training in higher wisdom.)*

48. 三修 Tisso bhāvanā (Pe 7, 72-117) [10]

kāyabhāvanā, cittabhāvanā, paññābhāvanā.

(1) 修^身、 (2) 修^心、 (3) 修^慧。

*Three [branches of] culture, to wit, the culture of sense-impressions, of mind, of insight.
(Three Developments: Development of Body, Development of Mind, Development of Wisdom.)*

49. 三種無上 Tīṇi anuttariyāni (MN 35, 353-363) [10]

dassanānuttariyaṃ, paṭipadānuttariyaṃ, vimuttānuttariyaṃ.

① 見^無上^聖 (無^上諦^見 : 聖^見) 、 ② 行^無上^聖 (無^上行^道 : 聖^行) 、 ③ 解^脫無^上 (無^上解^脫 : 聖^智) 。

*Three supreme things, to wit, that of vision, that of procedure, that of freedom.
(Three ultimates: The ultimate sight, the ultimate undertaking, the ultimate freedom.)*

50. 三 (尋伺) 定 Tayo samādhī (SN 43.12, 377) [10]

savitakkasavicāro samādhī, avitakkavicāramatto samādhī, avitakkaavicāro samādhī.

(1) 有^尋有^伺定^カ、 (2) 無^尋唯^伺定^カ、 (3) 無^尋無^伺定^カ。

*Three species of concentration: — that of mental application followed by sustained thought, that of sustained thought without mental application, that of concentration without either.
(Three Highs: With Thought and with Reaction; Without Thought and with only a small amount of Reaction; Without Thought and without reaction.)*

51. 復三（無爲）定 *Aparepi tayo samādhī (SN 43.12, 377) [10]*

suññato samādhī, animitto samādhī, appaṇihito samādhī.

(1) 空^{ㄅㄣˊ}定^{ㄉㄧㄥˋ}（離^{ㄌㄧˊ}開^{ㄎㄞˊ}自^{ㄉㄨˊ}我^{ㄉㄨˊ}）（2）無^{ㄨˊ}相^{ㄒㄩㄥˋ}定^{ㄉㄧㄥˋ}（離^{ㄌㄧˊ}開^{ㄎㄞˊ}幻^{ㄏㄨㄢˋ}象^{ㄒㄩㄤˋ}）（3）無^{ㄨˊ}願^{ㄌㄩㄢˋ}定^{ㄉㄧㄥˋ}（離^{ㄌㄧˊ}開^{ㄎㄞˊ}渴^{ㄎㄜˊ}望^{ㄨㄤˋ}）。

Other three species of concentration: — concentrative insight into 'emptiness,' 'signlessness,' 'end of baneful longing.'

(Three additional Highs: Empty, Signless, Pointless.)

52. 三清淨 *Tīṇi soceyyāni (AN 3.121) [10]*

kāyasoceyyaṃ, vacīsoceyyaṃ, manosoceyyaṃ.

(1) 身^{ㄕㄨㄢˊ}清^{ㄑㄩㄥˋ}淨^{ㄋㄥˋ}、（2）語^{ㄩˊ}清^{ㄑㄩㄥˋ}淨^{ㄋㄥˋ}、（3）意^{ㄩˋ}清^{ㄑㄩㄥˋ}淨^{ㄋㄥˋ}。

Three purities, to wit, of action, speech and thought.

(Three cleansings: cleansing the body, cleansing the speech, cleansing the mind.)

53. 三寂靜（牟尼、道德完美） *Tīṇi moneyyāni (AN 3.123) [10]*

kāyamoneyyaṃ, vacīmoneyyaṃ, manomoneyyaṃ.

(1) 身^{ㄕㄨㄢˊ}寂^{ㄐㄧˋ}靜^{ㄋㄥˋ}、（2）語^{ㄩˊ}寂^{ㄐㄧˋ}靜^{ㄋㄥˋ}、（3）意^{ㄩˋ}寂^{ㄐㄧˋ}靜^{ㄋㄥˋ}。

Three factors of the anchorite, to wit, a certain attitude respecting conduct, respecting speech, respecting thought.

(Three attributes of the wiseman: the body of a wiseman, the speech of a wiseman, the mind of a wiseman.)

54. 三善巧 *Tīṇi kosallāni (Ne 4, 5-78) [10]*

āyakosallaṃ, apāyakosallaṃ, upāyakosallaṃ.

(1) 增^{ㄗㄥˋ}益^{ㄧˋ}善^{ㄕㄨㄢˊ}巧^{ㄑㄩㄤˋ}（定^{ㄉㄧㄥˋ}）、（2）損^{ㄉㄨㄢˋ}減^{ㄐㄧㄢˋ}善^{ㄕㄨㄢˊ}巧^{ㄑㄩㄤˋ}（戒^{ㄐㄟˋ}）、（3）方^{ㄈㄨㄢˋ}便^{ㄅㄧㄢˋ}善^{ㄕㄨㄢˊ}巧^{ㄑㄩㄤˋ}（慧^{ㄏㄨㄟˋ}）。

Three proficiencies, to wit, proficiency as to progress, regress, and the means of success.

(Three attributes of the skilled: skill at arriving, skill at departing, skill in knowhow.)

55. 三憍慢 *Tayo madā (AN 3.39) [10]*

ārogyamado, yobbanamado, jīvitamado.

(1) 無[×]病[△]憍[△]慢[△]、 (2) 年[△]壯[△]憍[△]慢[△]、 (3) 活[△]命[△]憍[△]慢[△]。

Three intoxications, to wit, the pride of health, the ride of youth, the pride of life.

(Three forms of madness: The madness of health, the madness of youth, the madness of life.)

56. 三增上 *Tīṇi ādhipateyyāni (AN 3.40) [10]*

attādhīpateyyaṃ, lokādhīpateyyaṃ, dhammādhīpateyyaṃ.

(1) 自[△]增[△]上[△] (自[△]審[△]斷[△]欲[△]增[△]上[△]力[△]) 、 (2) 世[△]增[△]上[△]
(天[△]神[△]大[△]眾[△]增[△]上[△]力[△]) 、 (3) 法[△]增[△]上[△] (正[△]法[△]滅[△]
苦[△]增[△]上[△]力[△]) 。

Three dominant influences [on effort]: to wit, the influence of self-[criticism], the influence of the community, the influence of spiritual things.

(Three controllers: self-control, peer-pressure, the influence of The Word.)

57. 三論事 *Tīṇi kathāvatthūni (AN 3.68) [10]*

atītaṃ vā addhānaṃ ārabbhā kathāṃ katheyya – ‘evaṃ ahosi atītamaddhānaṃ’ti;

(1) 關[△]於[△]過[△]去[△]， 如[△]此[△]言[△]說[△]： 『 過[△]去[△]已[△]如[△]是[△]！ 』 ；

Three bases of discourse, to wit (1) discourse may be concerned with the past: — ‘Such things were in the past’;

(Three areas of dispute: There is the area of dispute over the past that begins: ‘Thus it was in the past.’)

anāgataṃ vā addhānaṃ ārabbhā kathāṃ katheyya – ‘evaṃ bhavissati anāgatamaddhānaṃ’ti;

(2) 關[△]於[△]未[△]來[△]， 如[△]此[△]言[△]說[△]： 『 未[△]來[△]當[△]如[△]是[△]！ 』 ；

(2) discourse may be concerned with the future: — ‘So will it be in time to come,’

(There is the area of dispute over the future that begins: ‘Thus it will be in the future.’)

etarahi vā paccuppannaṃ addhānaṃ ārabbhā kathāṃ katheyya – ‘evaṃ hoti etarahi paccuppannaṃ addhānaṃ’ti.

(3) 關[△]於[△]現[△]在[△]， 如[△]此[△]言[△]說[△]： 『 現[△]在[△]有[△]如[△]是[△]！ 』 。

or (3) with the present: — ‘So has it come to pass at the present day.’

(There is the area of dispute over the present that begins: ‘This is how it is now.’)

58. 三明 *Tisso vijjā (AN 10.102) [10]*

pubbenivāsānussatiñāṇaṃ vijjā, sattānaṃ cutūpapāteñāṇaṃ vijjā, āsavānaṃ khayeñāṇaṃ vijjā.

(1) 宿_ㄅ住_ㄅ隨_ㄅ念_ㄅ智_ㄅ——宿_ㄅ世_ㄅ明_ㄅ， (2) 觀_ㄅ有_ㄅ情_ㄅ生_ㄅ死_ㄅ智_ㄅ——天_ㄅ眼_ㄅ明_ㄅ， (3) 漏_ㄅ盡_ㄅ智_ㄅ——漏_ㄅ盡_ㄅ明_ㄅ。

Three branches of wisdom, to wit, knowledge of one's former lives, knowledge of the decease and rebirth of beings, knowledge in the destruction of the 'intoxicants.'

(Three visions: knowledge of past lives; knowledge of the outcome of deeds; knowledge of the eradication of the asavas.)

59. 三住 *Tayo vihārā (AN 4.190) [10]*

dibbo vihāro, brahmā vihāro, ariyo vihāro.

(1) 天_ㄅ住_ㄅ (四_ㄅ靜_ㄅ慮_ㄅ) 、 (2) 梵_ㄅ住_ㄅ (四_ㄅ無_ㄅ量_ㄅ心_ㄅ) 、 (3) 聖_ㄅ住_ㄅ (四_ㄅ聖_ㄅ諦_ㄅ) 。

Three states, to wit, deva-consciousness, the divine states, the Ariyan state.

(Three habitats: the habitat of the gods, the habitat of Brahma, the habitat of the Aristocrats.)

60. 三神變——三種示導 *Tīṇi pāṭihāriyāni (DN 11, 483) [10]*

iddhipāṭihāriyaṃ, ādesanāpāṭihāriyaṃ, anusāsanīpāṭihāriyaṃ.

(1) 神_ㄅ通_ㄅ神_ㄅ變_ㄅ (神_ㄅ力_ㄅ示_ㄅ導_ㄅ) 、 (2) 記_ㄅ心_ㄅ神_ㄅ變_ㄅ (知_ㄅ他_ㄅ心_ㄅ、預_ㄅ言_ㄅ示_ㄅ導_ㄅ) 、 (3) 教_ㄅ誡_ㄅ神_ㄅ變_ㄅ (漏_ㄅ盡_ㄅ示_ㄅ導_ㄅ) 。

Three wonders, to wit, the wonder of mystic power, the wonder of manifestation, the wonder of education.

(Three wonders: the wonders of magic power, the wonders of mindreading, the wonders of teaching.)

"Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo dhammā sammadakkhātā.

友_ㄅ！如_ㄅ是_ㄅ，彼_ㄅ正_ㄅ知_ㄅ者_ㄅ、正_ㄅ見_ㄅ者_ㄅ、應_ㄅ供_ㄅ者_ㄅ、正_ㄅ等_ㄅ覺_ㄅ者_ㄅ之_ㄅ世_ㄅ尊_ㄅ，如_ㄅ實_ㄅ宣_ㄅ說_ㄅ三_ㄅ法_ㄅ。

These, friends, are the Triple Doctrines perfectly set forth by the Exalted One who knows, who sees.

(These then, friends, are those three-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)

Tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

故_レ我_レ等_レ一_レ切_セ、 於_レ今_レ結_セ集_セ、 當_レ不_レ令_セ其_レ紛_セ諍_セ ；
 蓋_レ令_セ此_レ梵_セ行_セ永_レ續_セ、 久_レ住_セ ；
 為_レ眾_レ生_レ利_セ益_セ、 眾_レ生_レ安_セ樂_セ、 慈_セ愍_セ世_レ間_セ、 為_レ諸_レ
 人_レ天_レ幸_セ福_セ、 利_セ益_セ、 安_セ樂_セ也_セ。

Hereon there should be a chanting byall in concord, not a wrangling, that thus this holy life may persist and be long maintained. That may be for the welfare and happiness of many folk, for compassion on the world, for the good, the welfare, the happiness of devas and of men.

(In this situation, let us all gather to gether as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

卍 卍 卍

☆ 開示四法 Catukkaṃ (Fours) [11~19]

〔第十一卷 ㊦〕 306. "Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā sammadakkhātā.

友！曾經，彼正知者、正見者、應供者、正等覺者之世尊，如實宣說四法。

Fourfold doctrines, friends, have been perfectly set forth by the Exalted One who knows, who sees, the Arahant, Buddha supreme.

(There are, friends, four-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)

Tattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

故我等一切，於今結集，當不令其紛爭；
蓋令此梵行永續、久住；
為眾生利益、眾生安樂，慈愍世間，為諸人天幸福、利益、安樂也。

Here should be a chanting in concord by all, not a wrangling...for...the happiness of devas and of men.

(In this situation, let us allgather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

Katame cattāro?

四法者何耶？

Which are these?

(What are these fours?)

1. 四念住

Cattāro satipaṭṭhānā (DN 22, 372-405) [11]

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijhādomanassaṃ.

(1) 友！於此有比丘，於身隨觀身而住，精勤而有正知正念，斷世間之貪、憂；

Four applications of mindfulness, to wit: — Herein, friends, let a brother as to the body ...

(Four preparations of mind: Here friends a beggar lives in a body reviewing the body, burning for comprehension of mind, restraining worldly ambitions and disappointments.)

Vedanāsu vedanānupassī...pe... citte cittānupassī...pe... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

(2) 於^ㄉ受^ㄟ隨^ㄟ觀^ㄟ受^ㄟ而^ㄌ住^ㄟ， 精^ㄏ勤^ㄏ而^ㄌ有^ㄟ正^ㄟ知^ㄟ正^ㄟ念^ㄟ，
斷^ㄉ世^ㄟ間^ㄟ之^ㄟ貪^ㄟ、 憂^ㄟ；

as to feelings ...

(Here friends a beggar lives in a sense experience reviewing sense experience, burning for comprehension of mind, restraining worldly ambitions and disappointments.)

(3) 於^ㄉ心^ㄟ隨^ㄟ觀^ㄟ心^ㄟ而^ㄌ住^ㄟ， 精^ㄏ勤^ㄏ而^ㄌ有^ㄟ正^ㄟ知^ㄟ正^ㄟ念^ㄟ，
斷^ㄉ世^ㄟ間^ㄟ之^ㄟ貪^ㄟ、 憂^ㄟ；

as to thoughts ...

(Here friends a beggar lives in the emotions reviewing the emotions, burning for comprehension of mind, restraining worldly ambitions and disappointments.)

(4) 於^ㄉ法^ㄟ隨^ㄟ觀^ㄟ法^ㄟ而^ㄌ住^ㄟ， 精^ㄏ勤^ㄏ而^ㄌ有^ㄟ正^ㄟ知^ㄟ正^ㄟ念^ㄟ，
斷^ㄉ世^ㄟ間^ㄟ之^ㄟ貪^ㄟ、 憂^ㄟ。

as to ideas continue so to look on these [severally and in order], that he remains ardent, self-possessed and mindful, overcoming both the hankering and the dejection common in the world.

(Here friends a beggar lives in The Word reviewing The Word, burning for comprehension of mind, restraining worldly ambitions and disappointments.)

☆ 四正勤（正精進）⇒ ① 未生惡法令不生（防惡）、② 已生惡法令永斷（斷惡）、③ 未生善法令生起（修善）、④ 已生善法令圓滿（成善）。

2. 四正勤

Cattāro sammappadhānā (SN 49.1-12, 651-662) [11]

Idhāvuso, bhikkhu

友^ㄟ！ 於^ㄉ此^ㄟ有^ㄟ比^ㄟ丘^ㄟ，

Four supreme efforts, to wit: — Herein, friends, a brother,
(Four Consummate Efforts:)

anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

下^ㄉ定^ㄟ決^ㄟ心^ㄟ， 精^ㄏ進^ㄟ努^ㄟ力^ㄟ， 振^ㄟ奮^ㄟ心^ㄟ志^ㄟ， 全^ㄟ力^ㄟ以^ㄟ
赴^ㄟ： 『 ① 防^ㄟ惡^ㄟ——防^ㄟ止^ㄟ未^ㄟ生^ㄟ之^ㄟ惡^ㄟ行^ㄟ、 不^ㄟ善^ㄟ心^ㄟ
念^ㄟ』 令^ㄟ不^ㄟ生^ㄟ起^ㄟ；

in order that unrisen wrong and wicked ideas may not arise ...

(Here friends a beggar generates intention, sets his thinking on, rouses energy, and makes an effort to prevent the arising of bad, unskillful states not yet present in the here and now,)

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

下^{ㄒㄩˋ}定^{ㄉㄧㄥˋ}決^{ㄑㄩㄝˋ}心^{ㄒㄩㄣˊ}， 精^{ㄑㄩㄥ}進^{ㄉㄧㄣˋ}努^{ㄋㄨˋ}力^{ㄌㄧˊ}， 振^{ㄓㄣ}奮^{ㄈㄣˋ}心^{ㄒㄩㄣˊ}志^ㄓ， 全^{ㄑㄩㄢ}力^{ㄌㄧˊ}以^ㄩ赴^{ㄘㄩˋ}： 『 ② 斷^{ㄉㄨㄢˋ}惡^{ㄜˋ}——捨^{ㄕㄟ}離^{ㄌㄧˊ}已^ㄩ生^{ㄕㄨㄥ}之^ㄓ惡^{ㄜˋ}行^{ㄒㄩㄣˊ}， 不^{ㄉㄨ}善^{ㄕㄨㄢ}心^{ㄒㄩㄣˊ}念^{ㄋㄩㄢˋ}』 令^{ㄌㄧㄥ}永^{ㄩㄥ}斷^{ㄉㄨㄢˋ}除^{ㄘㄨ}；

in order that wrong and wicked ideas if arisen, may be put away ...

(generates intention, sets his thinking on, rouses energy, and makes an effort to let go of bad, unskillful states that are present in the here and now,)

Anuppannānaṃ kusalaṇaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

下^{ㄒㄩˋ}定^{ㄉㄧㄥˋ}決^{ㄑㄩㄝˋ}心^{ㄒㄩㄣˊ}， 精^{ㄑㄩㄥ}進^{ㄉㄧㄣˋ}努^{ㄋㄨˋ}力^{ㄌㄧˊ}， 振^{ㄓㄣ}奮^{ㄈㄣˋ}心^{ㄒㄩㄣˊ}志^ㄓ， 全^{ㄑㄩㄢ}力^{ㄌㄧˊ}以^ㄩ赴^{ㄘㄩˋ}： 『 ③ 修^{ㄒㄩ}善^{ㄕㄨㄢ}——開^{ㄎㄞ}展^{ㄓㄢ}未^{ㄨㄟ}生^{ㄕㄨㄥ}之^ㄓ善^{ㄕㄨㄢ}行^{ㄒㄩㄣˊ}及^ㄐ心^{ㄒㄩㄣˊ}念^{ㄋㄩㄢˋ}』 令^{ㄌㄧㄥ}其^{ㄕㄨ}生^{ㄕㄨㄥ}起^{ㄘㄩ}；

in order that unrisen good ideas may arise ...

(generates intention, sets his thinking on, rouses energy and makes an effort to get skillful states not yet present in the here and now,)

Uppannānaṃ kusalaṇaṃ dhammānaṃ ṭhitiyā asammossāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

下^{ㄒㄩˋ}定^{ㄉㄧㄥˋ}決^{ㄑㄩㄝˋ}心^{ㄒㄩㄣˊ}， 精^{ㄑㄩㄥ}進^{ㄉㄧㄣˋ}努^{ㄋㄨˋ}力^{ㄌㄧˊ}， 振^{ㄓㄣ}奮^{ㄈㄣˋ}心^{ㄒㄩㄣˊ}志^ㄓ， 全^{ㄑㄩㄢ}力^{ㄌㄧˊ}以^ㄩ赴^{ㄘㄩˋ}： 『 ④ 成^{ㄘㄩㄥ}善^{ㄕㄨㄢ}——保^{ㄅㄞ}持^{ㄘㄩ}已^ㄩ生^{ㄕㄨㄥ}之^ㄓ善^{ㄕㄨㄢ}行^{ㄒㄩㄣˊ}及^ㄐ心^{ㄒㄩㄣˊ}念^{ㄋㄩㄢˋ}』 令^{ㄌㄧㄥ}不^{ㄉㄨ}退^{ㄘㄨㄟ}失^{ㄕㄨ}， 不^{ㄉㄨ}惑^{ㄏㄜˋ}亂^{ㄌㄨㄢˋ}， 增^{ㄓㄨㄥ}長^{ㄌㄤ}幸^{ㄒㄩㄥ}福^{ㄈㄨˋ}， 成^{ㄘㄩㄥ}熟^{ㄕㄨˊ}廣^{ㄍㄨㄢ}大^{ㄉㄚˊ}， 修^{ㄒㄩ}習^{ㄒㄩ}圓^{ㄩㄢ}滿^{ㄇㄢ}。

in order that good ideas, if arisen, may persist, may be clarified, multiplied, expanded, developed, perfected, generates will endeavours, stirs up energy, makes firm his mind, struggles.

(generates intention, sets his thinking on, rouses energy and makes an effort to retain, establish, rid of confusion, complete, develop, increase, and add to skillful states that are present in the here and now.)

3. 四神足

Cattāro iddhipādā (AN 4.276) [11]

Idhāvuso, bhikkhu chandasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

(1) 友^{ㄩˊ}！ 於^ㄩ此^{ㄘㄩ}有^ㄩ比^{ㄅㄧ}丘^{ㄑㄩ}， 修^{ㄒㄩ}習^{ㄒㄩ}具^{ㄐㄩ}足^{ㄘㄩ}欲^ㄩ定^{ㄉㄧㄥˋ}， 成^{ㄘㄩㄥ}就^{ㄐㄩˊ}欲^ㄩ滅^{ㄇㄟ}勝^{ㄕㄨㄥ}行^{ㄒㄩㄣˊ}之^ㄓ神^{ㄕㄨㄣ}足^{ㄘㄩ}；

Four stages to efficiency (iddhi). Herein, friends, a brother develops the stage which is characterized by (1) the mental co-efficient of an effort of purposive concentration;

(The Four Power Paths: He begets the Powerpath Consisting of Effort-upon-Effort at Confounding Wish-HighGetting;)

Cittasamādhīpadhānaśāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

(3) 修^{ㄒㄩ}習^{ㄒㄧ}具^{ㄐㄩ}足^{ㄗㄨ}心^{ㄒㄩ}定^{ㄉㄧ}、 成^{ㄘㄧ}就^{ㄐㄩ}心^{ㄒㄩ}滅^{ㄇㄧ}勝^{ㄕㄨ}行^{ㄒㄩ}之^ㄘ神^{ㄕㄨ}足^{ㄗㄨ}；

(3) by the mental co-efficient of an effort of intellectual concentration;

(He begets the Powerpath Consisting of Effort-upon-Effort at Confounding HeartFelt-HighGetting;)

Vīriyasamādhīpadhānaśāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

(2) 修^{ㄒㄩ}習^{ㄒㄧ}具^{ㄐㄩ}足^{ㄗㄨ}勤^{ㄑㄩ}定^{ㄉㄧ}、 成^{ㄘㄧ}就^{ㄐㄩ}勤^{ㄑㄩ}滅^{ㄇㄧ}勝^{ㄕㄨ}行^{ㄒㄩ}之^ㄘ神^{ㄕㄨ}足^{ㄗㄨ}；

(2) by the mental co-efficient of an effort of energized concentration;

(He begets the Powerpath Consisting of Effort-upon-Effort at Confounding Energy-HighGetting;)

Vīmaṃsāsamādhīpadhānaśāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

(4) 修^{ㄒㄩ}習^{ㄒㄧ}具^{ㄐㄩ}足^{ㄗㄨ}觀^{ㄍㄨ}定^{ㄉㄧ}、 成^{ㄘㄧ}就^{ㄐㄩ}觀^{ㄍㄨ}滅^{ㄇㄧ}勝^{ㄕㄨ}行^{ㄒㄩ}之^ㄘ神^{ㄕㄨ}足^{ㄗㄨ}。

(4) by the mental co-efficient of an effort of investigating concentration.

(He begets the Powerpath Consisting of Effort-upon-Effort at Confounding Reminiscence-HighGetting;)

4. 四禪

Cattāri jhānāni (MN 4, 51) [11]

Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ [paṭhamajjhānaṃ (syā. kaṃ.)] upasampajja viharati.

友^ㄩ！ 於^ㄌ此^ㄘ有^ㄩ比^ㄅ丘^ㄑ， (1) 離^ㄌ慾^ㄩ、 離^ㄌ諸^ㄗ惡^ㄜ不^ㄨ善^ㄕ法^ㄈ， 有^ㄩ尋^ㄒ有^ㄩ伺^ㄘ， 由^ㄩ『 離^ㄌ生^ㄕ喜^ㄒ、 樂^ㄌ』 成^ㄘ就^ㄐ初^ㄘ禪^ㄕ而^ㄌ住^ㄕ；

Four Jhānas. Herein, friends, a brother, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhāna, wherein there is initiative and sustained thought, which is born of solitude, and is full of zest and ease.

(The Four Burnings: Here friends a bhikkhu, separating himself from sense pleasures, separating himself from unskillful things, still thinking and reacting with the pleasurable enthusiasm born of detachment enters into and makes a habitat of the First Burning,)

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhījaṃ pītisukhaṃ dutiyaṃ jhānaṃ [dutiyaajjhānaṃ (syā. kaṃ.)] upasampajja viharati.

(2) 尋^ㄒ、 伺^ㄘ、 寂^ㄐ靜^ㄕ故^ㄍ， 於^ㄌ內^ㄋ遍^ㄅ淨^ㄕ， 心^ㄒ成^ㄘ一^ㄘ境^ㄕ， 無^ㄨ尋^ㄒ、 無^ㄨ伺^ㄘ， 具^ㄐ足^ㄗ由^ㄩ『 定^ㄉ而^ㄌ生^ㄕ喜^ㄒ、 樂^ㄌ』 之^ㄘ第^ㄉ二^ㄕ禪^ㄕ而^ㄌ住^ㄕ；

Secondly, when suppressing initiative and sustained thought, he enters into and abides in the Second Jhāna, which is self-evoked, born of concentration, full of zest and ease, in that, set free from initial and sustained thought, the mind grows calm and sure, dwelling on high.

(then, with thinking and reacting having calmed down, attaining tranquillity, becoming single-minded, without thinking and reacting, with the pleasurable enthusiasm born of Highgetting he enters into and makes a habitat of the Second Burning,)

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ [tatiyajjhānaṃ (syā. kaṃ.)] upasampajja viharati.

(3) 離^カ喜^ツ故^ク，捨^セ而^ル住^ス，有^ニ念^ヲ，正^ニ知^ニ而^ル身^ヲ受^ル樂^カ。
具^ハ足^ヲ聖^ノ者^セ所^ニ宣^ス說^セ『捨^セ念^ヲ樂^カ住^ス』之^ニ第^ニ三^ノ禪^ヲ而^ル住^ス；

Thirdly, when a brother, no longer fired with zest, abides calmly contemplative, while mindful and self-possessed he feel in his body that ease whereof Ariyans declare: He that is calmly contemplative and aware, he dwelleth at ease, so does he enter into and abide in the Third Jhāna.

(then, dispassionate and detached from enthusiasm, living conscious and aware of bodily sense-reactions such as those described by the aristocrats when they say 'Detached, with satisfied mind, he lives pleasantly,' he enters into and makes a habitat of the Third Burning,)

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ [catutthajjhānaṃ (syā. kaṃ.)] upasampajja viharati.

(4) 於^ニ樂^カ斷^ス故^ク，又^ニ斷^ス苦^ヲ故^ク，滅^ニ先^ノ前^ノ之^ニ喜^ツ、憂^ニ故^ク，具^ハ足^ヲ不^レ苦^ヲ、不^レ樂^カ、『捨^セ念^ヲ遍^ス淨^ヲ』之^ニ第^ニ四^ノ禪^ヲ而^ル住^ス。

Fourthly, by putting aside ease and by putting aside mal-aise, by the passing away of the joy and the sorrow he used to feel, he enters into and abides in the Fourth Jhāna, rapture of utter purity of mindfulness and equanimity, wherein neither ease is felt nor any ill.

(then, letting go of his former experiences of pleasure and pain, allowing his experience of mental ease and discomfort to subside on their own, without pleasure or pain, with utterly pure detachment of mind, he enters into and makes a habitat of the Fourth Burning.)

☆ 四修定 —> ① 修四禪定 ⇒ 現法樂住；② 修光明想 ⇒ 獲得智、見；③ 知受想尋 ⇒ 正念、正知；④ 觀集滅諦 ⇒ 諸漏滅盡。

5. 四修定

Catasso samādhībhāvanā (AN 4.41) [12]

〔第十二卷 ㊦〕 307. Atthāvuso, samādhībhāvanā bhāvitā bahulikā dīṭṭhadhammasukhavihārāya saṃvattati.

(1) 有^ニ修^ヲ定^ヲ，若^ク修^ヲ習^ヲ，多^ク所^ニ作^ス者^セ，能^ク導^ク致^ス現^ニ法^ヲ樂^カ住^ス；

Four developments of concentration, to wit, that which when practised and expanded, conduces to (1) pleasure in this life;

(Four methods of becoming High:

There is, friends, a method of becoming high that when developed and made much of results in living pleasantly in the here and now.)

Atthāvuso, samādhībhāvanā bhāvitā bahulikatā ñāṇadassanapaṭilābhāya saṃvattati.

(2) 友！修定，若修習、多所作業者，能導致獲得智、見；

(2) acquisition of intuition and insight;

(There is, friends, a method of becoming high that when developed and made much of results in knowing and seeing.)

Atthāvuso samādhībhāvanā bhāvitā bahulikatā satisampajaññāya saṃvattati.

(3) 友！修定，若修習、多所作業者，能導致正念、正知；

(3) mindfulness and well-awareness;

(There is, friends, a method of becoming high that when developed and made much of results in a knowing one's own mind.)

Atthāvuso samādhībhāvanā bhāvitā bahulikatā āsavānaṃ khayāya saṃvattati.

(4) 友！修定，若修習、多所作業者，能導致諸漏之滅盡。

(4) destruction of 'spiritual intoxicants.

(There is, friends, a method of becoming high that when developed and made much of results in the destruction of the no-goods.)

Katamā cāvuso, samādhībhāvanā bhāvitā bahulikatā diṭṭhadhammasukhavihārāya saṃvattati? Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ...pe... catutthaṃ jhānaṃ upasampajja viharati. Ayam, āvuso, samādhībhāvanā bhāvitā bahulikatā diṭṭhadhammasukhavihārāya saṃvattati.

(1) 友！修定，若修習、多所作業者，云何能導致現法樂住？

Which are these severally?

(And what is it, friends, that is the method of becoming high that when developed and made much of results in living pleasantly in the here and now?)

友！① 於此有比丘，離慾、離諸惡不善法，有尋有伺，由離生喜、樂成就初禪而住。

(Here friends a bhikkhu, separating himself from sense pleasures, separating himself from unskillful things, still thinking and reacting with the pleasurable enthusiasm born of detachment, enters into and makes a habitat of the First Burning.)

② 於_レ此_チ有_マ比_ヒ丘_ク， 尋_ト、 伺_チ、 寂_ハ靜_ハ故_ク， 於_レ內_ニ遍_ク淨_ハ， 心_ト成_ハ一_ハ境_ハ， 無_ク尋_ト、 無_ク伺_チ， 具_ハ足_ハ由_マ定_ハ而_ル生_ハ喜_ト、 樂_カ之_ニ第_ニ禪_ニ而_ル住_ス。

(then, with thinking and reacting having calmed down, attaining tranquillity, becoming single-minded, without thinking and reacting, with the pleasurable enthusiasm born of Highgetting he enters into and makes a habitat of the Second Burning,)

③ 於_レ此_チ有_マ比_ヒ丘_ク， 離_カ喜_ト故_ク， 捨_セ而_ル住_ス， 有_マ念_ヲ， 正_ハ知_ハ而_ル身_ヲ受_ハ樂_カ。 具_ハ足_ハ聖_ハ者_ニ眾_ニ所_ニ宣_ハ說_ハ： 『捨_セ念_ヲ樂_カ住_ス』 之_ニ第_ニ三_ニ禪_ニ而_ル住_ス。

(then, dispassionate and detached from enthusiasm, living conscious and aware of bodily sense-reactions such as those described by the aristocrats when they say 'Detached, with satisfied mind, he lives pleasantly,' he enters into and makes a habitat of the Third Burning,)

④ 於_レ此_チ有_マ比_ヒ丘_ク， 斷_カ樂_カ故_ク， 又_マ斷_カ苦_ハ故_ク， 滅_ハ先_ニ前_ニ之_ニ喜_ト、 憂_ハ故_ク， 具_ハ足_ハ不_ハ苦_ハ、 不_ハ樂_カ、 『捨_セ念_ヲ遍_ク淨_ハ』 之_ニ第_ニ四_ニ禪_ニ而_ル住_ス。

(1) is the Fourfold Jhāna.

(then, letting go of his former experiences of pleasure and pain, allowing his experience of mental ease and discomfort to subside on their own, without pleasure or pain, with utterly pure detachment of mind, he enters into and makes a habitat of the Fourth Burning.)

友_ニ！ 此_チ修_ト定_ハ， 若_シ修_ト習_ト、 多_ク所_ニ作_ハ者_ニ， 能_ハ導_ハ致_ス現_ハ法_ニ樂_カ住_ス。

(This, friends, is that method of becoming high that when developed and made much of results in living pleasantly in the here and now.)

Katamā cāvuso, samādhībhāvanā bhāvitā bahulikātā ñāṇadassanapaṭilābhāya saṃvattati?

(2) 友_ニ！ 修_ト定_ハ， 若_シ修_ト習_ト、 多_ク所_ニ作_ハ者_ニ， 云_ハ何_ニ能_ハ導_ハ致_ス智_ハ、 見_ハ之_ニ獲_ハ得_ハ？

(And what is it, friends, is the method of becoming high that when developed and made much of results in knowing and seeing?)

☆ 【自燈明，法燈明】 —> attadīpā 自 (atta) 燈明 (dīpā)， dhammadīpā 法 (dhamma) 燈明 (dīpā) ⇒ 自修光明想、入出息念，以現證法，為所依處，圓滿明與解脫。 ～合誦經 (DN 33, 307)，四神足分解 (SN 51.20)；【明與解脫】 —> 入出息念經 (MN 118)，阿難之一 (SN 54.13)，比丘之二 (SN 54.16)。

Idhāvuso, bhikkhu ālokasaññaṃ manasi karoti, divāsaññaṃ adhiṭṭhāti yathā divā tathā rattiṃ, yathā rattiṃ tathā divā. Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

友！於此有比丘，作意光明想，專作日想，觀夜如晝，觀晝如夜，如是明徹、澄亮之心，修光明暉耀之心。

(2) is when a brother attends to the sensation of light, sustains the perception of daylight, and attends to light no less in the nighttime, and thus, with open and unmuffled consciousness, creates a radiant luminous mind.

(Here, friends a beggar focuses his mind on the perception of light. Fixing on the perception of day, as by day, so by night, as by night so by day. Thus he unblindfolds the heart and reveals a mind of surpassing brilliance.)

Ayaṃ, āvuso samādhībhāvanā bhāvitā bahulikatā ñāḍadassanapaṭilābhāya saṃvattati.

友！此修定，若修習、多所作業者，能導致智、見之獲得。

(This, friends, is that method of becoming high that when developed and made much of results in knowing and seeing.)

Katamā cāvuso, samādhībhāvanā bhāvitā bahulikatā satisampajaññāya saṃvattati?

(3) 友！修定，修習、多所作業者，云何能導致正念、正知？

(And what is it, friends, that is the method of becoming high that when developed and made much of results in knowing one's own mind?)

Idhāvuso, bhikkhuno veditā vedanā uppajjanti, veditā upaṭṭhahanti, veditā abbattham gacchanti.

友！於此有比丘，① 了知受之生起，了知住，了知滅；

(3) is the understanding of each feeling,

(Here, friends, a beggar sees sense experiences as they arise, sees them in place, sees them going on their going.)

Veditā saññā uppajjanti, veditā upaṭṭhahanti, veditā abbattham gacchanti.

② 了知想之生起，了知住，了知滅；

or perception,

(He sees perceptions as they arise, sees them in place, sees them going on their going.)

Veditā vitakkā uppajjanti, veditā upaṭṭhahanti, veditā abbattham gacchanti.

③ 了知尋之生起，了知住，了知滅。

or thought, as they severally arise, remain present and vanish.

(He sees thoughts as they arise, sees them in place, sees them going on their going.)

Ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati.

友！此修定，若修習、多所作者，能導致正念、正知。

(This, friends, is that method of becoming high that when developed and made much of results in knowing one's own mind.)

Katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati?

(4) 友！修定，修習、多所作者，云何能導致諸漏之滅盡？

(And what is it, friends, that is the method of becoming high that when developed and made much of results in the destruction of the no-goods?)

Idhāvuso, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati.

友！於此有比丘，於五取蘊，觀生、滅而住。

(4) is the keeping watchover the five aggregates of grasping, as they rise and cease:--
(Here beggars a beggar knows:)

Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo.

① 謂：『此是色，此是色之集，此是色之滅』；

'This is material ... this is the appearance of something material ... this is the vanishing, and so on.'
(This is material, this is the arising of material, this is the going of material,)

Iti vedanā...pe...

② 謂：『此是受，此是受之集，此是受之滅』；

(This is sense experience, this is the arising of sense experience, this is the going of sense experience,)

iti saññā...

③ 謂：『此是想，此是想之集，此是想之滅』；

(This is perception, this is the arising of perception, this is the going of perception,)

iti saṅkhārā...

④ 謂：『此是行，此是行之集，此是行之滅』；

(This is own-making, this is the arising of confounding, this is the going of own-making,)

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo.

⑤ 謂：『此是識，此是識之集，此是識之滅』。

(This is consciousness, this is the arising of consciousness, this is the going of consciousness.)

Ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati.”

友^フ！ 此^コ修^{シュ}定^{テイ}， 修^{シュ}習^{シュ}、 多^タ所^{ショ}作^サ者^{シャ}， 能^ネ導^{ドウ}致^シ諸^{シュ}漏^ロ之^ノ滅^{メツ}。

(This, friends, is that way of getting high that when developed and made much of results in the destruction of the no-goods.)

6. 四無量

Catasso appamaññā (AN 4.190) [13]

〔第十三卷 ㊦〕 308. Idhāvuso, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati.

(1) 友^フ！ 於^コ此^コ有^ユ比^ヒ丘^コ， 伴^ハ隨^ズ著^シ慈^ジ心^{シン}， 遍^ハ滿^{マン}一^一方^フ而^ニ住^ス。

Four 'infinitudes,' to wit: — Herein, brethren, a brother lets his mind pervade one quarter of the world with thoughts of love ... pity ...

(Four immeasurables: Here friends, a beggar lives suffusing the first quarter with thoughts of friendliness;)

Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catuttham.

同^{ドウ}第^ニ二^ニ方^フ， 同^{ドウ}第^ニ三^ニ方^フ， 同^{ドウ}第^ニ四^ニ方^フ，
(and so also the second, third, and fourth quarters.)

Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam

如^ニ是^ニ， 於^コ上^ニ、 下^ニ、 四^ニ維^ニ、 一^一切^ニ處^ニ、 一^一切^ニ方^ニ；
(Thus he lives suffusing the world all-over, all-through, encompassing all, above, below and across.)

lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena [abyāpajjhena (sī. syā. kaṃ. pī.)] pharitvā viharati.

伴^ハ隨^ズ著^シ慈^ジ心^{シン}， 遍^ハ滿^{マン}一^一切^ニ世^ニ界^ニ、 廣^ク、 大^ニ、 無^ク量^ニ， 以^テ無^ク怨^ニ、 無^ク瞋^ニ之^ノ心^ニ遍^ハ滿^{マン}而^ニ住^ス。

(Thus he lives a suffusing that is bountiful, widespread, immeasurable, friendly, without injury.)

Karuṇāsaḥagatena cetasā...pe... muditāsaḥagatena cetasā...pe... upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

(2) 伴隨著悲心，遍滿一方而住。同第二方，同第三方，同第四方，如是，於上、下、四維、一切處、一切方；伴隨著悲心，遍滿一切世界、廣、大、無量，以無怨、無瞋之心遍滿而住。

sympathy ...

(He lives suffusing the first quarter with thoughts of sympathy; and so also the second, third, and fourth quarters. Thus he lives suffusing the world all-over, all-through, encompassing all, above, below and across with thoughts of sympathy. Thus he lives a suffusing that is bountiful, widespread, immeasurable, friendly, without injury.)

(3) 伴隨著喜心，遍滿一方而住。同第二方，同第三方，同第四方，如是，於上、下、四維、一切處、一切方；伴隨著喜心，遍滿一切世界、廣、大、無量，以無怨、無瞋之心遍滿而住。

in joy ...

(He lives suffusing the first quarter with thoughts of empathy; and so also the second, third, and fourth quarters. Thus he lives suffusing the world all-over, all-through, encompassing all, above, below and across with thoughts of empathy. Thus he lives a suffusing that is bountiful, widespread, immeasurable, friendly, without injury.)

(4) 伴隨著捨心，遍滿一方而住。同第二方，同第三方，同第四方，如是，於上、下、四維、一切處、一切方；伴隨著捨心，遍滿一切世界、廣、大、無量，以無怨、無瞋之心遍滿而住。

equanimity, and so the second quarter, and so the third, and so the fourth. And thus the whole wide world, above, below, around and everywhere does he continue to pervade with heart ... far-reaching, grown great and beyond measure, free from anger and ill-will.

(He lives suffusing the first quarter with objectively detached thought; and so also the second, third, and fourth quarters. Thus he lives suffusing the world all-over, all-through, encompassing all, above, below and across with objectively detached thought. Thus he lives a suffusing that is bountiful, widespread, immeasurable, friendly, without injury.)

7. 四無色

Cattāro āruppā (AN 8.66) [13]

[arūpā (syā. kaṃ. pī.)] Idhāvuso, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsaññācāyatanam upasampajja viharati.

(1) 友！於此有比丘！超越一切色想、滅有對想、無作意一種種想，所謂：『虛空無邊！』成就空無邊處而住；

Four Jhānas of Arūpa-consciousness, to wit: — (1) Herein, brethren, a brother, by passing beyond the consciousness of matter, by the dying out of the sensation of resistance, by paying no heed to the idea of difference, at the thought: 'space is infinite!' attains to and abides in the conceptual sphere of space as infinite.

(Four immaterialities: Here friends, a beggar elevating himself above all perceptions of materiality, allowing perceptions of resistance to subside, and not scrutinizing perceptions of diversity, thinking: 'Un-ending is space.' enters into and makes a habitat of the Space-dimension.)

Sabbaso ākāsaññācāyatanam samatikkamma 'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanam upasampajja viharati.

(2) 超越一切空無邊處，所謂：『識是無邊！』成就識無邊處而住；

(2) Having wholly transcended this, at the thought: 'Infinite is consciousness!' he attains to and abides in the conceptual sphere of consciousness as infinite.

(Elevating himself completely above the Space-dimension, thinking: 'Un-ending is consciousness.' he enters into and makes a habitat of the Consciousness-dimension.)

Sabbaso viññāṇañcāyatanam samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanam upasampajja viharati.

(3) 超越一切識無邊處，所謂：『何有！』成就無所處而住；

(3) Having wholly transcended this, at the thought: 'It is nothing!' he attains to and abides in the conceptual sphere of nothingness.

(Elevating himself completely above the Consciousness-dimension, thinking: 'There is nothing.' he enters into and makes a habitat of the No-thing-there dimension.)

Sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati.

(4) 超越一切無所處，成就非想非非想處而住。

(4) Having wholly transcended this, he attains to and abides in the sphere of neither consciousness nor unconsciousness.

(Elevating himself completely above the No-thing-there-dimension he enters into and makes a habitat of the Dimension of Neither-perception-nor-non-perception.)

☆ 四依 *apassenāni* ⇒ *saṅkhāyekaṃ* 客觀辨認以後，而 ① 受持善法 *paṭisevati*（修勤——四依法、四聖種）；② 肯定善法 *adhivāseti*（隨護勤——忍受困境）；③ 否定惡法 *parivajjeti*（津儀勤——迴避惡處）；④ 捨棄惡法 *vinodeti*（斷勤——斷三惡尋）。

8. 四依

Cattāri apassenāni (AN 9.2) (MN 2, 14-28) (MN 68, 166-172) [13]

Idhāvuso, bhikkhu saṅkhāyekaṃ paṭisevati,

友！於此有比丘——

(1) 謹慎客觀地明智判斷以後，而使其追隨某——（善）法；

Four Bases of Conduct: — Herein, brethren, a brother judges that a certain thing is to be habitually pursued,

(Four calculations: Here friends a beggar figures a thing is to be gone after,)

saṅkhāyekaṃ adhvāseti,

(2) 謹慎客觀地明智判斷以後，而使其忍受某——（善）法；

another thing is to be endured,

(a thing is to be endured,)

saṅkhāyekaṃ parivajjeti,

(3) 謹慎客觀地明智判斷以後，而使其迴避某——（惡）法；

another to be avoided,

(a thing is to be avoided,)

saṅkhāyekaṃ vinodeti.

(4) 謹慎客觀地明智判斷以後，而使其斷除某——（惡）法。

another to be suppressed.

(a thing is to be got rid of.)

☆ 四聖種 ⇒ ① 喜足衣服、② 喜足飲食、③ 喜足住所、④ 四正勤。

☆ 四依法 ⇒ ① 喜足衣服、② 喜足飲食、③ 喜足住所、④ 喜足醫藥。

9. 四聖種

Cattāro ariyavaṃsā (AN 4.28) [14]

〔第十四卷 ㊦〕 309. Idhāvuso, bhikkhu santuṭṭho hoti itarītareṇa cīvareṇa, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, na ca cīvarahetu anesanaṃ appatirūpaṃ āpajjati;

(1) 於此，友！有比丘，隨所得衣服而喜足，
且讚歎隨所得衣服之喜足，為衣服之因緣
故，無陷不當、不應之方法；

Four Ariyan lineages. Herein, brethren, a brother is content with whatever robes [he may have], commends contentment of this kind, and does not try to gain robes in improper unsuitable ways.

(Four Old Time Ways of the Aristocrats: Here friends a beggar is content having anywhich robe, speaks well of contentment with anywhich robe,)

aladdhā ca cīvaraṃ na paritassati,

若不得衣服，亦無懊惱；

And he is not dismayed if he gain no robe,

(does not accept un-essential or unseemly robes;)

laddhā ca cīvaraṃ agadhito [agathito (sī. pī.)] amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati;

雖得不染著、不迷惑、無罪過而見過患，
受用出離之慧；

but when he has gained one, he is not greedy, nor infatuated nor overwhelmed; he wears it heedful lest he incur evil and understanding its object.

(not obtaining robes he is not dissatisfied, attaining robes he accepts and uses them without greed and infatuation, thus he guiltlessly enjoys the use thereof perceiving the possible dangers, wise to the ways things work out.)

tāya ca pana itarītaracīvarasantuṭṭhiyā nevattānukkaṃseti na paraṃ vambheti.

而且，無論如何隨所得衣服之喜足，既不自
稱頌自己、也不輕視他人；

Finally, by this contentment as to any garment, he neither is puffed up nor disparages others.

(Furthermore, being content having anywhich robe, he neither puts himself above nor puts down others, nor is he self satisfied at being of such respectable behavior.)

Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṃ vuccatāvuso – ‘bhikkhu porāṇe aggaññe ariyavaṃse ṭhito’.

如^四是^一有^二善^三巧^四、精^五勤^六、正^七知^八、正^九念^{一〇}，友^{一一}！名^{一二}為^{一三}：『古^{一四}往^{一五}以^{一六}來^{一七}聖^{一八}種^{一九}——最^{二〇}高^{二一}住^{二二}處^{二三}比^{二四}丘^{二五}！』

Now he that is expert, not slothful, heedful, mindful, is called, brethren, a brother who is true to the ancient distinguished lineage of the Ariyans.

(He indeed is one who may be called one of the Ancient, Old-Time Aristocrats.)

“Puna caparaṃ, āvuso, bhikkhu santutṭho hoti itarītarena piṇḍapātena, itarītarapiṇḍapātasantutṭhiyā ca vaṇṇavādī, na ca piṇḍapātahetu anesanaṃ appatirūpaṃ āpajjati;

(2) 復^一次^二，友^三！有^四比^五丘^六，隨^七所^八得^九飲^{一〇}食^{一一}而^{一二}喜^{一三}足^{一四}，且^{一五}讚^{一六}歎^{一七}隨^{一八}所^{一九}得^{二〇}飲^{二一}食^{二二}之^{二三}喜^{二四}足^{二五}，為^{二六}飲^{二七}食^{二八}之^{二九}因^{三〇}緣^{三一}故^{三二}，無^{三三}陷^{三四}不^{三五}當^{三六}、不^{三七}應^{三八}之^{三九}方^{四〇}法^{四一}；

The same is he who is similarly content with his alms,

(Again, friends a beggar is content having any lump-dole'd'inni-bowl, speaks well of contentment with any food put in the bowl,)

aladdhā ca piṇḍapātaṃ na paritassati,

若^一不^二得^三飲^四食^五，亦^六無^七懊^八惱^九；

(does not accept un-essential or unseemly food;)

laddhā ca piṇḍapātaṃ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati;

雖^一得^二不^三染^四著^五、不^六迷^七惑^八、無^九罪^{一〇}過^{一一}而^{一二}見^{一三}過^{一四}患^{一五}，受^{一六}用^{一七}出^{一八}離^{一九}之^{二〇}慧^{二一}；

(not obtaining food he is not dissatisfied, attaining food he accepts and uses it without greed and infatuation, thus he guiltlessly enjoys the use thereof perceiving the possible dangers, wise to the ways things work out.)

tāya ca pana itarītarapiṇḍapātasantutṭhiyā nevattānukkaṃseti na paraṃ vambheti.

而^一且^二，無^三論^四如^五何^六隨^七所^八得^九飲^{一〇}食^{一一}之^{一二}喜^{一三}足^{一四}，既^{一五}不^{一六}稱^{一七}頌^{一八}自^{一九}己^{二〇}、也^{二一}不^{二二}輕^{二三}視^{二四}他^{二五}人^{二六}；

(Furthermore, being content with any handouts, he neither puts himself above nor puts down others, nor is he self-satisfied at being of such respectable behavior.)

Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṃ vuccatāvuso – ‘bhikkhu porāṇe aggaññe ariyavaṃse ṭhito’.

如^四是^一有^二善^三巧^四、精^五勤^六、正^七知^八、正^九念^{一〇}，友^{一一}！名^{一二}為^{一三}：『古^{一四}往^{一五}以^{一六}來^{一七}聖^{一八}種^{一九}——最^{二〇}高^{二一}住^{二二}處^{二三}比^{二四}丘^{二五}！』

(He indeed is one who may be called one of the Ancient, Old-Time Aristocrats.)

"Puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītareṇa senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, na ca senāsanahetu anesanaṃ appatirūpaṃ āpajjati;

(3) 復次，友！有比丘，隨所得房舍而喜足，
且讚歎隨所得房舍之喜足，為房舍之因緣
故，無陷不當、不應之方；

and with his lodging.

(Again, friends a beggar is content having any sit'n'sleep'n-spot, speaks well of contentment with any place to sit and sleep,)

aladdhā ca senāsanāṃ na paritassati,

若不得房舍，亦無懊惱；

(does not accept un-essential or unseemly dwelling places;)

laddhā ca senāsanāṃ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati;

雖得不染著、不迷惑、無罪過而見過患，
受用出離之慧；

(not obtaining lodging he is not dissatisfied, attaining shelter he accepts and uses it without greed and infatuation, thus he guiltlessly enjoys the use thereof perceiving the possible dangers, wise to the ways things work out.)

tāya ca pana itarītarasenāsanasantuṭṭhiyā nevattānukkamaṃseti na paraṃ vambheti.

而且，無論如何隨所得房舍之喜足、既不自
稱頌自己、也不輕視他人；

(Furthermore, being content with any sit'n'sleep'n-spot, he neither puts himself above nor puts down others, nor is he self-satisfied at being of such respectable behavior.)

Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṃ vuccatāvuso – 'bhikkhu porāṇe aggaññe ariyavaṃse ṭhito'.

如是，有善巧、精勤、正知、正念，友！名為：
『古往以來聖種——最高住處比丘！』

(He indeed is one who may be called one of the Ancient, Old-Time Aristocrats.)

"Puna caparaṃ, āvuso, bhikkhu pahānārāmo hoti pahānarato, bhāvanārāmo hoti bhāvanārato;

(4) 復次，友！有比丘，修習『四正勤——
使樂斷（防惡）、已樂斷（斷惡），使樂
修（修善）、已樂修（成善）』。

Lastly, brethren, the brother who, having the love both of eliminating on the one hand, and of developing on the other, loves both to eliminate and to develop, in loving both,

(Again, friends, a beggar taking pleasure in letting go, enjoying letting go, taking pleasure in advancement, enjoying advancement,)

tāya ca pana pahānārāmatāya pahānaratīyā bhāvanārāmatāya bhāvanāratiyā
nevattānukkamseti na paraṃ vambheti.

而^ル彼^ハ修^ツ習^ス『 四^ム正^ム勤^ム——使^フ樂^カ斷^カ (防^フ惡^セ) 、 已^ハ
樂^カ斷^カ (斷^カ惡^セ) , 使^フ樂^カ修^ツ (修^ツ善^ハ) 、 已^ハ樂^カ修^ツ
(成^ス善^ハ) 』 既^ハ不^レ稱^ム頌^ム自^ハ己^ハ、 也^ハ不^レ輕^ム視^フ他^ハ人^ハ ;
neither is puffed up, nor disparages others.

(and furthermore, taking pleasure in letting go, enjoying letting go, taking pleasure in advancement,
enjoying advancement, he neither puts himself above nor puts down others, nor is he self-satisfied at
being of such respectable behavior.)

Yo hi tattha dakkho analaso sampajāno paṭissato ayaṃ vuccatāvuso – ‘bhikkhu porāṇe
aggaññe ariyavaṃse ṭhito’.

如^ク是^ハ有^ハ善^ハ巧^ム、 精^ム勤^ム、 正^ム知^ム、 正^ム念^ム、 友^ハ！ 名^ハ
為^ス： 『 古^ク往^ク以^テ來^ル聖^ハ種^ム——最^モ高^ク住^ス處^ハ比^テ丘^ハ！ 』

*He that is herein expert, not slothful, heedful, mindful, is called a brother who is true to the ancient
distinguished lineage of the Ariyans.*

(He indeed is one who may be called one of the Ancient, Old-Time Aristocrats.)

☆ 四聖諦義 ⇒ (1) 律儀勤 (防惡) —— 「苦聖諦」應遍知「防護根門」；(2) 斷勤 (斷惡) —— 「集聖諦」應斷「三惡尋」；(3) 修勤 (修善) —— 「道聖諦」應修習「七菩提分」；(4) 隨護勤 (成善) —— 「滅聖諦」應現證「不淨觀、善之定相」。(SN 56.29, 1099)

☆ 四護勤 (四衆勤、四正斷) ⇒ ① 律儀勤 (防護根門)、② 斷勤 (斷三惡尋)、③ 修勤 (七菩提分)、④ 隨護勤 (善護禪相)。

10. 四護勤

Cattāri padhānāni (AN 4.14) [15]

〔第十五卷 ㊦〕 310. Saṃvarapadhānaṃ pahānapadhānaṃ bhāvanāpadhānaṃ [bhāvanāppadhānaṃ (syā.)] anurakkhaṇāpadhānaṃ [anurakkhanāppadhānaṃ (syā.)].

① 律儀勤 (防惡)、② 斷勤 (斷惡)、③ 修勤 (修善)、④ 隨護勤 (成善)。

Four exertions, to wit, self-control, eliminating, developing, safe-guarding.

(Four efforts: the effort to restrain, the effort to let go, the effort to make become, the effort to retain.)

Katamañcāvuso, saṃvarapadhānaṃ?

(1) 律儀勤者何耶？

What is the first?

(And what, friends, is the effort to restrain?)

Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

友！於此，比丘，① 以眼見色時，不執取主題 (抽象概念)，不執取細節 (具體特徵)；

Herein, brethren, when a brother sees an object with the eye, and is not entranced by the general appearance or the details of it,

(Here friends a beggar seeing matter with the eye grasps at neither its signs or identifying characteristics,)

Yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati.

彼^ハ若^モ放^ス逸^シ， 不^レ防^シ護^ス眼^ノ根^ヲ， 而^ル隨^ヒ著^シ流^カ入^ス——
貪^チ愛^ヲ、 憂^ウ悲^ヲ、 過^ヒ惡^ヲ、 不^レ淨^ク法^ヲ。 彼^ハ遂^ニ行^フ攝^メ禦^ス，
以^テ防^シ護^ス眼^ノ根^ヲ， 令^カ達^ス眼^ノ根^ノ之^ノ防^シ護^ス。

but sets himself to restrain that which might give occasion for bad, wicked states, covetousness, dejection to flow in over him were he to dwell unrestrained as to the faculty of sight, and to keep watch over that faculty, and attains to mastery over it ...

(because living without restraining the power of the eye there will flow in on him covetousness and mental discomfort, bad, unskillful things. Thus restraining, renouncing, watching out for the power of the eye is the way he restrains the power of the eye.)

Sotena saddaṃ sutvā...

② 以^テ耳^ヲ聞^ク聲^ノ時^ノ， 不^レ執^シ取^ル主^ノ題^ヲ（ 抽^ク象^ヲ概^シ念^ヲ） ， 不^レ執^シ取^ル細^ノ節^ヲ（ 具^ス體^ヲ特^ニ徵^ス） ； 彼^ハ若^モ放^ス逸^シ， 不^レ防^シ護^ス耳^ノ根^ヲ， 而^ル隨^ヒ著^シ流^カ入^ス——貪^チ愛^ヲ、 憂^ウ悲^ヲ、 過^ヒ惡^ヲ、 不^レ淨^ク法^ヲ。
彼^ハ遂^ニ行^フ攝^メ禦^ス， 以^テ防^シ護^ス耳^ノ根^ヲ， 令^カ達^ス耳^ノ根^ノ之^ノ防^シ護^ス。

(Hearing a sound with the ear he grasps at neither its signs or identifying characteristics because living without restraining the power of the ear there will flow in on him covetousness and mental discomfort, bad, unskillful things. Thus restraining, renouncing, watching out for the power of the ear is the way he restrains the power of the ear.)

ghānena gandhaṃ ghāyitvā...

③ 以^テ鼻^ヲ嗅^ク香^ノ時^ノ， 不^レ執^シ取^ル主^ノ題^ヲ（ 抽^ク象^ヲ概^シ念^ヲ） ， 不^レ執^シ取^ル細^ノ節^ヲ（ 具^ス體^ヲ特^ニ徵^ス） ； 彼^ハ若^モ放^ス逸^シ， 不^レ防^シ護^ス鼻^ノ根^ヲ， 而^ル隨^ヒ著^シ流^カ入^ス——貪^チ愛^ヲ、 憂^ウ悲^ヲ、 過^ヒ惡^ヲ、 不^レ淨^ク法^ヲ。
彼^ハ遂^ニ行^フ攝^メ禦^ス， 以^テ防^シ護^ス鼻^ノ根^ヲ， 令^カ達^ス鼻^ノ根^ノ之^ノ防^シ護^ス。

(Smelling a scent with the nose he grasps at neither its signs or identifying characteristics because living without restraining the power of the eye there will flow in on him covetousness and mental discomfort, bad, unskillful things. Thus restraining, renouncing, watching out for the power of the nose is the way he restrains the power of the nose.)

jivhāya rasaṃ sāyitvā...

④ 以^テ舌^ヲ嚐^ク味^ノ時^ノ， 不^レ執^シ取^ル主^ノ題^ヲ（ 抽^ク象^ヲ概^シ念^ヲ） ， 不^レ執^シ取^ル細^ノ節^ヲ（ 具^ス體^ヲ特^ニ徵^ス） ； 彼^ハ若^モ放^ス逸^シ， 不^レ防^シ護^ス舌^ノ根^ヲ， 而^ル隨^ヒ著^シ流^カ入^ス——貪^チ愛^ヲ、 憂^ウ悲^ヲ、 過^ヒ惡^ヲ、 不^レ淨^ク法^ヲ。
彼^ハ遂^ニ行^フ攝^メ禦^ス， 以^テ防^シ護^ス舌^ノ根^ヲ， 令^カ達^ス舌^ノ根^ノ之^ノ防^シ護^ス。

(Tasting a taste with the tongue he grasps at neither its signs or identifying characteristics because living without restraining the power of the tongue there will flow in on him covetousness and mental discomfort, bad, unskillful things. Thus restraining, renouncing, watching out for the power of the tongue is the way he restrains the power of the tongue.)

kāyena phoṭṭhabbam phusitvā...

⑤ 以^一身^ヲ接^ヒ觸^ス時^ノ， 不^レ執^シ取^ル主^ト題^ヲ（ 抽^キ象^ヲ概^シ念^ス） ， 不^レ執^シ取^ル細^ニ節^ヲ（ 具^ハ體^ヲ特^ニ徵^ス） ； 彼^ハ若^シ放^テ逸^ス， 不^レ防^グ護^ス身^ノ根^ヲ， 而^ル隨^ヒ著^シ流^リ入^リ——貪^ハ愛^ヲ、 憂^ハ悲^ヲ、 過^シ惡^ヲ、 不^レ淨^ニ法^ヲ。 彼^ハ遂^ニ行^フ攝^メ禦^ス， 以^テ防^グ護^ス身^ノ根^ヲ， 令^テ達^ス身^ノ根^ノ之^ノ防^グ護^ス。

(Experiencing a contact with the body he grasps at neither its signs or identifying characteristics because living without restraining the power of body there will flow in on him covetousness and mental discomfort, bad, unskillful things. Thus restraining, renouncing, watching out for the power of body is the way he restrains the power of body.)

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

⑥ 以^一意^ヲ知^ス法^ヲ時^ノ， 不^レ執^シ取^ル主^ト題^ヲ（ 抽^キ象^ヲ概^シ念^ス） ， 不^レ執^シ取^ル細^ニ節^ヲ（ 具^ハ體^ヲ特^ニ徵^ス） ；

and similarly as to the other four senses and mind,

(Becoming conscious of a thing in the mind he grasps at neither its signs or identifying characteristics,)

Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati.

彼^ハ若^シ放^テ逸^ス， 不^レ防^グ護^ス意^ノ根^ヲ， 而^ル隨^ヒ著^シ流^リ入^リ——貪^ハ愛^ヲ、 憂^ハ悲^ヲ、 過^シ惡^ヲ、 不^レ淨^ニ法^ヲ。 彼^ハ遂^ニ行^フ攝^メ禦^ス， 以^テ防^グ護^ス意^ノ根^ヲ， 令^テ達^ス意^ノ根^ノ之^ノ防^グ護^ス。

(because living without restraining the power of the mind there will flow in on him covetousness and mental discomfort, bad, unsillful things. Thus restraining, renouncing, watching out for the power of the mind is the way he restrains the power of the mind.)

Idaṃ vuccatāvuso, saṃvarapadhānaṃ.

友^ト！ 此^ヲ謂^フ律^ヲ儀^ヲ勤^ヲ。

such an effort is called exertion in self-control.

(This, friends is the effort to restrain, say I.)

Katamañcāvuso, pahānapadhānaṃ?

(2) 斷^ヲ勤^ヲ者^ト何^ヲ耶^ト？

(2) What is exertion in elimination?

(And what, friends, is the effort to let go?)

Idhāvuso, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantiṃ karoti
[byanti karoti (syā. kaṃ.)] anabhāvaṃ gameti.

友！於此有比丘，不容忍已生之① 愛尋，令斷、令遠離、令滅、令無有；

Herein, brethren, a brother, when a sensual,

(Here friends, a beggar on the occurrence of a thought of lust does not yield to it, lets go of it, rejects it, brings it to an end, causes it to go to annihilation;)

Uppannaṃ byāpādavittakkaṃ...pe...

不容忍已生之② 瞋尋，令斷、令遠離、令滅、令無有；

malign,

(at the occurrence of a thought of anger he does not yield to it, lets go of it, rejects it, brings it to an end, causes it to go to annihilation;)

uppannaṃ vihiṃsāvitakkaṃ...

不容忍已生之③ 害尋，令斷、令遠離、令滅、令無有；

or cruel thought has arisen, will not endure it, but puts it away, suppresses, exterminates it and makes it non-existent.

(at the occurrence of a thought of violence he does not yield to it, lets go of it, rejects it, brings it to an end, causes it to go to annihilation;)

uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantiṃ karoti
anabhāvaṃ gameti.

不容忍已生之④ 罪惡、不善法，令斷、令遠離、令滅、令無有；

(at the occurrence of any bad unskillful thing he does not yield to it, lets go of it, rejects it, brings it to an end, causes it to go to annihilation.)

Idaṃ vuccatāvuso, pahānapadhānaṃ.

友！此謂斷勤。

Such an exertion is called exertion in elimination.

(This friends, is the effort to let go, say I.)

Katamañcāvuso, bhāvanāpadhānaṃ?

(3) 修勤者何耶？

(3) What is exertion in developing?

(And what, friends, is the effort to make become?)

☆ 依遠離（苦聖諦）⇒ 依離貪（集聖諦）⇒ 依滅盡（滅聖諦）⇒ 向於捨（道聖諦）⇒ 四聖諦。

Idhāvuso, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

友！於此有比丘，① 依-遠離、依-離貪、依-滅盡、向於捨，以修習『遍念菩提分』。

Herein, brethren, a brother cultivates each of the seven factors of enlightenment which are based upon detachment, upon passionlessness, upon cessation, and wherein is maturity of self-surrender.

(Here friends, a beggar makes become the dimension of self-awakening that is memory, which is rooted in solitude, rooted in calm, rooted in ending and culminates in letting go.)

Dhammavicayasambojjhaṅgaṃ bhāveti...

② 依-遠離、依-離貪、依-滅盡、向於捨，以修習『遍擇法菩提分』。

(He makes become the dimension of self-awakening that is dhamma-research, which is rooted in solitude, rooted in calm, rooted in ending and culminates in letting go.)

vīriyasambojjhaṅgaṃ bhāveti...

③ 依-遠離、依-離貪、依-滅盡、向於捨，以修習『遍精進菩提分』。

(He makes become the dimension of self-awakening that is energy-building, which is rooted in solitude, rooted in calm, rooted in ending and culminates in letting go.)

pīṭisambojjhaṅgaṃ bhāveti...

④ 依-遠離、依-離貪、依-滅盡、向於捨，以修習『遍喜菩提分』。

(He makes become the dimension of self-awakening that is enthusiasm, which is rooted in solitude, rooted in calm, rooted in ending and culminates in letting go.)

passaddhisambojjhaṅgaṃ bhāveti...

⑤ 依-遠離、依-離貪、依-滅盡、向於捨，以修習『遍輕安菩提分』。

(He makes become the dimension of self-awakening that is impassivity, which is rooted in solitude, rooted in calm, rooted in ending and culminates in letting go.)

samādhisambojjhaṅgaṃ bhāveti...

⑥ 依-遠離、依-離貪、依-滅盡、向於捨，以修習『遍定菩提分』。

(He makes become the dimension of self-awakening that is getting high which is rooted in solitude, rooted in calm, rooted in ending and culminates in letting go.)

upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ.

⑦ 依^レ遠^ハ離^カ、 依^レ離^カ貪^ガ、 依^レ滅^セ盡^ハ、 向^テ於^ニ捨^セ、 以^テ
修^ス習^ス『 遍^ラ捨^セ菩^サ提^チ分^ハ』。

(He makes become the dimension of self-awakening that is objective detachment which is rooted in
solitude, rooted in calm, rooted in ending and culminates in letting go.)

Idaṃ vuccatāvuso, bhāvanāpadhānaṃ.

友^ニ！ 此^ヲ謂^フ修^ス勤^ク。

This is called exertion in development.

(This is the effort to make become, say I.)

Katamañcāvuso, anurakkhaṇāpadhānaṃ?

(4) 隨^テ護^フ勤^ク者^ハ何^ニ耶^セ？

(4) What is exertion in safe-guarding?

(And what, beggars, is the effort to retain?)

Idhāvuso, bhikkhu uppannaṃ bhadraṃ [bhaddakaṃ (syā. kaṃ. pī.)] samādhinimittaṃ
anurakkhati –

友^ニ！ 於^ニ此^ヲ有^ル比^ハ丘^ニ、 隨^テ護^フ已^ニ生^ス——善^ク之^ヲ定^カ相^ニ、

*Herein, brethren, a brother keeps pure and genuine an auspicious object of concentrated
imagination when it has arise,*

(Here friends, a beggar on the occurrence of an auspicious thing, a sign of getting high,)

aṭṭhikasaññaṃ, puḷuvakasaññaṃ [puḷavakasaññaṃ (sī. pī.)], vinīlakasaññaṃ,
vicchiddakasaññaṃ, uddhumātakasaññaṃ.

謂^フ： 『 ① 骨^ノ想^ス、 ② 蟲^ノ噉^ム（ 勿^ク乃^ハ ） 想^ス、 ③
青^ノ瘀^ノ想^ス、 ④ （ 斷^カ壞^カ ） 穿^ス孔^ノ想^ス、 ⑤ （ 屍^ノ體^ハ膿^ニ
爛^カ ） 膨^ム脹^ム想^ス。 』

[such as] one of the contemplations of foul things.

*(such as perception of bones, perception of maggots, perception of blackish-blue, perception of
spongiformity, perception of inflation, sets a guard over it.)*

Idaṃ vuccatāvuso, anurakkhaṇāpadhānaṃ."

友^ニ！ 此^ヲ謂^フ隨^テ護^フ勤^ク。

This is called exertion in safe-guarding.

(This is the effort to retain, say I.)

11. 四（應令生）智

Cattāri ñāṇāni (SN 12.33) [15]

dhamme ñāṇaṃ, anvaye ñāṇaṃ, pariye [paricce (sī. ka.), paricchede (syā. pī. ka.)] ṭikā oloketabbā] ñāṇaṃ, sammutiya ñāṇaṃ [sammatiñāṇaṃ (syā. kaṃ.).].

(1) 法智（道跡智）、（2）類智（四諦智：古
今皆如是證得智）、（3）他心智、（4）世俗智。

Four knowledges, to wit, knowledge of the Doctrine, knowledge in its corollaries, knowledge of what is in another's consciousness, and popular knowledge.

(Four knowledges. Knowledge of Dhamma, "It follows" knowledge, knowledge of scope, knowledge by common consent.)

12. 復四（諦）智

Aparānipi cattāri ñāṇāni (SN 45.8) [15]

dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ.

(1) 苦智、（2）集智、（3）滅智、（4）道智。

Other four knowledges, to wit: knowledge regarding suffering, genesis, cessation, path.

(Four additional knowledges: Knowledge of Pain, Knowledge of it's Origin, Knowledge of it's ending, Knowledge of The Way.)

☆ *Dhamma-anu-dhamma-ppaṭipatti* 法隨法行、法次法向 ⇒ 法（*Dhamma* 聖道）跟隨（*anu* 次第）法行（*paṭipatti* 向著聖道之道跡而行）⇒ 跟隨聖道之次第，向著聖道之道跡而行。

☆ *yonisomanasikāra* 如理（*yoniso*）作意（*manasikāra*）⇒ 如實的態度。

13. 四預流向分（條件） *Cattāri sotāpattiyaṅgāni (SN 55.50, 1046) [16]*

〔第十六卷 ㊦〕 311. sappurisasamsevo, saddhammassavanaṃ, yonisomanasikāro, dhammānudhammappaṭipatti.

① 親近善士、② 聽聞正法、③ 如理作意、
④ 法隨法行。

Four factors in 'Stream-attainment,' to wit, intercourse with the good, hearing the good doctrine, systematized attention, practice in those things that lead up to the doctrine and its corollaries.

(Four dimensions of streamwinning: Associating with good men, hearing the Good Word, exploration of the mind, getting the meaning of the dhamma.)

☆ 由『有信』於『親近善士』，成就『佛不壞信』 ⇒ 由『慚愧』於『聽聞正法』，成就『法不壞信』 ⇒ 由『精進』於『如理作意』，成就『僧不壞信』 ⇒ 由『有慧』於『法隨法行』，成就『戒不壞信』。

☆ Cattāri sotāpattiyaṅga 四 (Cattāri) 預流向 (sotāpatti 進入聖道) 分支 (aṅga 條件) ⇒ 四預流分 ⇒ 進入聖道的四個條件。

☆ Cattāri sotāpannessa aṅga 四 (Cattāri) 預流果 (sotāpanna 已入初果) 分支 (aṅga 條件) ⇒ 四預流果 ⇒ 已入初果的四種成就。

14. 四預流果分 (條件)

Cattāri sotāpannessa aṅgāni (SN 12.41) [16]

Idhāvuso, ariyasāvako buddhe aveccappasādena samannāgato hoti – 'itipi so bhagavā (1) araham (2) sammāsambuddho (3) vijjācaraṇasampanno (4) sugato (5) lokavidū (6) anuttaro (7) purisadammasārathi (8) satthā devamanussānam (9) buddho, (10) bhagavā'ti.

友！於此有聖弟子，^①於佛陀成就不可壞信，即：『如是，世尊實是(1)應供者、(2)正等覺者、(3)明行足者、(4)善逝者、(5)世間解者、(6)無上士者、(7)調御丈夫者、(8)天人師、(9)佛陀、(10)世尊。』

Four factors of his state who has attained the stream. Herein, brethren, the Ariyan disciple has an unshakeable faith (1) in the Buddha:--'So he too, the Exalted One, is Arahant, supremely enlightened, full of wisdom and goodness, Blessed One, world-knower, peerless driver and tamer of men, teacher of devas and men, Buddha, Exalted One!'

(Four characteristics of the Streamwinner: Here friends the hearer of the aristocrats has got complete confidence in the Buddha along such lines as: 'This Lucky Man is the Arahant Number One Self-Awakened One, perfected in conduct and vision, The Welcome One, a knower of the world, unsurpassable trainer of trainable men, teacher of gods and man, The Buddha, The Lucky Man.')'

Dhamme aveccappasādena samannāgato hoti – 'svākkhāto bhāgavatā (1) dhammo sandiṭṭhiko (2) akāliko (3) ehipassiko (4) opaneyyiko [opanayiko (syā. kam.)] (5) paccattam veditabbo viññūhī'ti.

^②於正法成就不可壞信，即：『世尊善說，(1)現見之法、(2)能超越時、(3)即身近觀、言能知見、(4)示導涅槃、(5)唯智者所親證。』

(2) in the Norm:--Well proclaimed by the Exalted One is the Norm, effective in this life and without delay, bidding us come and see, leading us onward, to be known by the wise as a personal experience.

(He has complete confidence in the Dhamma along such lines as: 'The Dhamma is well said by the Lucky Man, to be seen for one's self here, not a thing of Time, a 'come'n-see' thing, a thing that guides the intelligent in understanding for themselves.')

☆ 世尊之聖弟子僧伽 ⇒ (1) 具足勝妙行 (指『親近善士』) 、(2) 具足質直行 (指『聽聞正法』) 、(3) 具足如理行 (指『如理作意』) 、(4) 具足如法行 (指『法隨法行』))

Saṅghe aveccappasādena samannāgato hoti – ⁽¹⁾suppaṭipanno bhagavato sāvakaśaṅgho, ⁽²⁾ujuppaṭipanno bhagavato sāvakaśaṅgho, ⁽³⁾ñāyappaṭipanno bhagavato sāvakaśaṅgho, ⁽⁴⁾sāmīcippaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ ⁽⁵⁾cattāri purisayugāni attṭha purisapuggalā, esa bhagavato sāvakaśaṅgho ⁽⁶⁾āhuneyyo ⁽⁷⁾pāhuneyyo ⁽⁸⁾dakkhiṇeyyo ⁽⁹⁾añjalikaraṇīyo ⁽¹⁰⁾anuttaraṃ puññakkhettaṃ lokassā'ti.

③ 於僧伽成就就不壞信，即：『世尊之聖弟子僧伽，(1) 具足勝妙行、(2) 具足質直行、(3) 具足如理行、(4) 具足如法行，所謂(5) 四雙八輩。世尊之聖弟子僧伽，(6) 應恭敬、(7) 尊重、(8) 供養、(9) 合掌禮拜、(10) 是世間之無上福田。』

(3) in the Order:-- Well practised is the Order of the Exalted One's disciples, in uprightness, method and propriety, namely, the four pairs of persons, the eight classes of individuals. Thi is the Order of the Exalted One's disciples, to whom offerings and ministering should be made, and gifts and reverent greeting as unto the supreme field of merit throughout the world.

(He has complete confidence in the Sangha along such lines as: 'The Bhagava's Order of the Hearers is undertaking the good, The Bhagava's Order of the Hearers is undertaking the straight, The Bhagava's Order of the Hearers is undertaking the method, The Bhagava's Order of the Hearers is undertaking the highest; The four pairs of men, the eight individual men — this is the Bhagava's Order of the Hearers that is worthy of offerings, that are worthy guests, worthy of the gifts of those wishing to make good kamma, worthy of the gesture of putting together the fingers of both hands and stretching them forth to the sky and bringing them to the forehead, a site unsurpassed in the world for sewing merit.)

☆ 成就聖者所愛之戒 ⇒ (1) 不壞碎 (指『正見』) 、(2) 無瑕疵 (指『正思惟』) 、(3) 無斑點 (指『正語』) 、(4) 無雜穢 (指『正業』) 、(5) 解脫自在 (指『正命』) 、(6) 智者讚歎 (指『正精進』) 、(7) 無執取 (指『正念』) 、(8) 導於定 (指『正定』) 。

Ariyakantehi sīlehi samannāgato hoti ⁽¹⁾akhaṇḍehi ⁽²⁾acchiddehi ⁽³⁾asabalehi ⁽⁴⁾akammāsehi ⁽⁵⁾bhujissehi ⁽⁶⁾viññūppasatthehi ⁽⁷⁾aparāmatṭhehi ⁽⁸⁾samādhisaṃvattanikehi.

④ 成就聖者所愛之戒，即：『(1) 不壞碎、(2) 無瑕疵、(3) 無斑點、(4) 無雜穢、(5) 解脫自在、(6) 智者讚歎、(7) 無執取、(8) 導於定。』

(4) Endowed is it with virtues lovely to the Ariyans, unbroken and flawless, consistently practised, unblemished, making men free, commended by the wise, unperverted and conducing torapt concentration.

(He comes to be one who goes after getting that intact, unrent, unspotted, unbruised, unwarped, praised by the wise, uncorrupted, ethical culture that evolves into highetting that is enjoyed by the Aristocrats.)

15. 四沙門果

Cattāri sāmāññaphalāni (SN 45.35) [16]

sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, arahattaphalaṃ.

預^カ流^カ果^セ、一^一來^カ果^セ、不^不還^カ果^セ、阿^ア羅^カ漢^カ果^セ。

Four fruits of the life of a recluse, to wit, the fruit of [the fourfold path, i.e. of] Stream-attainment, of the Once-returned, of the Never-returned, of Arahantship.

(Four fruitions of shamanship: fruition in Streamwinning, fruition in Once Returning, fruition in Non-Returning, fruition in Arahantship.)

16. 四界

Catasso dhātuyo (AN 3.62) [16]

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.

地^カ界^セ、水^カ界^セ、火^カ界^セ、風^カ界^セ。

Four elements, to wit, the extended [or earthy], the cohesive [or watery], the hot [or fiery], the mobile [or aerial] element.

(Four elements: The Earth Element, The Water Element, The Fire Element, The Wind Element.)

17. 四食

Cattāro āhārā (SN 12.11) [16]

kabalīkāro āhāro olāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ.

(1) 粗^カ細^カ搏^カ食^セ (段^カ食^セ) 、 (2) 觸^カ食^セ、 (3) 意^カ思^カ食^セ、
(4) 識^カ食^セ。

Four supports [or foods], to wit, solid [bodily] food, whether gross or subtle, contact, as the second, motive or purpose as third, consciousness [in rebirth] as fourth.

(Four foods: Material food whether gross material or subtle, touch, intention, consciousness.)

☆ 四識住 ⇒ 以色為境、以受為境、以想為境、以行為境。

18. 四識住

Catasso viññāṇaṭṭhitiyo (SN 22.53) [16]

Rūpūpāyaṃ vā, āvuso, viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati rūpārammaṇaṃ [rūpāramaṇaṃ (?)] rūpappatitṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjati;

① 友！緣色而豎立識，以色為境，以色為依，以喜為食，增長、增益、增廣。

Four stations of consciousness. Brethren, when consciousness gaining a foothold persists, it is either in connection with material qualities,

(Four Stands of Consciousness: Standing on materiality, friends, beginning with materiality, proceeding from a stand on materiality, enveloped in the joy of materiality, consciousness manifests increase, growth, and maturity.)

vedanūpāyaṃ vā āvuso...pe...

② 友！緣受而豎立識，以受為境，以受為依，以喜為食，增長、增益、增廣。

or with [a co-efficient of] feeling,

(Standing on sense-experience, friends, beginning with sense-experience, proceeding from sense-experience, enveloped in the joy of sense-experience, consciousness manifests increase, growth, and maturity.)

saññūpāyaṃ vā, āvuso...pe...

③ 友！緣想而豎立識，以想為境，以想為依，以喜為食，增長、增益、增廣。

or perception,

(Standing on perception, friends, beginning with perception, proceeding from perception, enveloped in the joy of perception, consciousness manifests increase, growth, and maturity.)

saṅkhārūpāyaṃ vā, āvuso, viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati saṅkhārārammaṇaṃ saṅkhārappatitṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjati.

④ 友！緣行而豎立識，以行為境，以行為依，以喜為食，增長、增益、增廣。

or volitional complexes. In connection with any of these as an instrument, as an object of thought, as a platform, as a set of enjoyment, it attains to growth, increase, abundance.

(Standing on confounding, friends, beginning with confounding, proceeding from confounding, enveloped in the joy of confounding, consciousness manifests increase, growth, and maturity.)

19. 四處不應行

Cattāri agatigamanāni (AN 4.17) [16]

chandāgatiṃ gacchati, dosāgati gacchati, mohāgatiṃ gacchati, bhayāgatiṃ gacchati.

(1) 貪^ㄅ欲^ㄣ處^ㄟ不^ㄛ應^ㄣ行^ㄣ、 (2) 瞋^ㄅ恚^ㄣ處^ㄟ不^ㄛ應^ㄣ行^ㄣ、 (3) 愚^ㄅ痴^ㄣ處^ㄟ不^ㄛ應^ㄣ行^ㄣ、 (4) 怖^ㄅ畏^ㄣ處^ㄟ不^ㄛ應^ㄣ行^ㄣ。

Four ways of going astray, to wit, through partiality, hate, illusion, fear.

(Four Not Getting Goings: Not Getting Going because of wishes, not getting going because of anger, not getting going because of stupidity, not getting going because of fear.)

20. 四愛生

Cattāro taṇhuppādā (AN 4.9) [16]

cīvarahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati;

(1) 友^ㄅ！ 有^ㄅ比^ㄣ丘^ㄣ， 由^ㄅ於^ㄣ衣^ㄣ服^ㄣ而^ㄣ愛^ㄣ生^ㄣ；

Four uprisings of craving. Brethren, craving arises in a brother because of raiment,

(Four ways hunger/thirst is born. Because of robes, friends, there appears in a beggar the birth of hunger/thirst.)

piṇḍapātahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati;

(2) 友^ㄅ！ 有^ㄅ比^ㄣ丘^ㄣ， 由^ㄅ於^ㄣ飲^ㄣ食^ㄣ而^ㄣ愛^ㄣ生^ㄣ；

alms,

(Because of hand-outs, friends there appears in a beggar the birth of hunger/thirst.)

senāsanahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati;

(3) 友^ㄅ！ 有^ㄅ比^ㄣ丘^ㄣ， 由^ㄅ於^ㄣ房^ㄣ舍^ㄣ而^ㄣ愛^ㄣ生^ㄣ；

lodging,

(Because of a place to sit and sleep, friends there appears in a beggar the birth of hunger/thirst.)

itibhavābhavahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati.

(4) 友^ㄅ！ 更^ㄣ有^ㄅ比^ㄣ丘^ㄣ， 由^ㄅ於^ㄣ無^ㄣ有^ㄣ或^ㄣ擁^ㄣ有^ㄣ而^ㄣ愛^ㄣ生^ㄣ。

and dainty foods.

(Because of becoming and non-becoming, friends, there appears in a beggar the birth of hunger/thirst.)

☆ 有學五力（如來五力） *pañca-sekha-bala* (AN 5.11-12) ⇒

① 信力 *saddhā-bala*、② 慚力 *hirī-bala*、③ 愧力 *ottappa-bala*、④ 精進力 *virīya-bala*、⑤ 慧力 *paññā-bala*。

☆ 有學五力四種道跡 *catasso paṭipadā* ⇒ ① 苦遲道跡、

② 苦速道跡、③ 樂遲道跡、④ 樂速道跡。

21. 四種（苦樂）道跡

Catasso paṭipadā (DN 28, 141-163) [16]

dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā.

(1) 苦_カ遲_チ道_{ダウ}跡_ジ、(2) 苦_カ速_{ソク}道_{ダウ}跡_ジ、(3) 樂_{カク}遲_チ道_{ダウ}跡_ジ、
(4) 樂_{カク}速_{ソク}道_{ダウ}跡_ジ。

Four rates of progress, to wit, when progress is difficult and intuition slow, when progress is difficult but intuition comes swiftly, when progress is easy, but intuition is slow, and when progress is easy, and intuition comes swiftly.

(Four Walk'n-the-Walks: Walk'n the walk that is painful with duh'n'n'duh higher powers, walk'n the walk that is painful with swift higher powers, walk'n the walk that is pleasant with so-so higher powers, walk'n the walk that is pleasant with swift higher powers.)

22. 復四（堪忍）道跡

Aparāpi catasso paṭipadā (AN 4.164) [16]

akkhamā paṭipadā, khamā paṭipadā, damā paṭipadā, samā paṭipadā.

① 不_フ堪_{カン}忍_{ニン}道_{ダウ}跡_ジ（以_イ罵_マ報_{ハク}罵_マ）、② 堪_{カン}忍_{ニン}道_{ダウ}跡_ジ
（不_フ以_イ罵_マ報_{ハク}罵_マ）、③ 調_{テウ}伏_{フツ}道_{ダウ}跡_ジ（防_フ護_ゴ六_{ロク}根_{コン}）、
④ 寂_{シツ}靜_{セイ}道_{ダウ}跡_ジ（斷_{タン}三_{サン}惡_{アク}尋_{ジン}）。

Other four modes of progress, to wit, exercise without endurance, with endurance, with taming (of faculties), with calm.

(Another four walk'n-the-walks: Impatiently Walk'n the walk, patiently walk'n the walk, walk'n the walk with control, calmly walk'n the walk.)

23. 四法跡

Cattāri dhammapadāni (AN 4.29) [16]

anabhijjhā dhammapadaṃ, abyāpādo dhammapadaṃ, sammāsati dhammapadaṃ, sammāsamādhi dhammapadaṃ.

- (1) 無^レ貪^カ法^フ跡^ヒ、 (2) 無^レ瞋^イ法^フ跡^ヒ、 (3) 正^ニ念^ヲ法^フ跡^ヒ、
(4) 正^ニ定^ヲ法^フ跡^ヒ。

Four divisions of doctrine, to wit, [when the highest things are attained by an attitude of] (1) disinterestedness, or (2) amity, or (3) perfect mindfulness, or (4) perfect concentration.

(Four Dhamma-Paths: The Dhamma-Path without yearning, the dhamma-path without anger, the high-minded dhamma-path, the high gett'n high dhamma-path.)

24. 四受報法

Cattāri dhammasamādānāni (MN 46, 473-486) [16]

atthāvuso, dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākāṃ.

- (1) 友^ニ！ 有^レ現^ニ在^ニ受^ス苦^ヲ法^フ、 當^カ來^カ亦^レ苦^ヲ報^フ之^ニ異^ニ熟^ニ
(譬^ニ如^ク苦^ヲ瓜^ヲ、 混^ス以^テ毒^ヲ藥^ニ) ；

Four religious undertakings:--(1) one that brings present suffering and in the future painful consequences;

(Four ways of taking things on: There is, friends, the taking on of things which is painful at the outset and painful in consequences.)

Atthāvuso, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākāṃ.

- (2) 友^ニ！ 有^レ現^ニ在^ニ受^ス苦^ヲ法^フ、 當^カ來^カ有^レ樂^ヲ報^フ之^ニ異^ニ熟^ニ
(譬^ニ如^ク腐^ニ尿^ヲ、 混^ス以^テ良^ヲ藥^ニ) ；

(2) one that brings present suffering and in the future happy consequences;

(There is, friends, the taking on of things which is painful at the outset but pleasant in consequences.)

Atthāvuso, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākāṃ.

- (3) 友^ニ！ 有^レ現^ニ在^ニ受^ス樂^ヲ法^フ、 當^カ來^カ有^レ苦^ヲ報^フ之^ニ異^ニ熟^ニ
(譬^ニ如^ク美^ニ味^ヲ、 混^ス以^テ毒^ヲ藥^ニ) ；

(3) one that brings present pleasure and in the future painful consequences;

(There is, friends, the taking on of things which is pleasant at the outset but painful in consequences.)

Atthāvuso, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ.

(4) 友！有現^ト在^ニ受^ル樂^カ法^ヲ，當^ケ來^ル亦^ニ樂^カ報^ヲ之^ニ異^ニ熟^ス。
(譬^ト如^ク酪^ノ蜜^ノ，混^ル以^テ良^カ藥^ヲ)。

(4) one that brings present happiness and in the future happy consequences.

(There is, friends, the taking on of things which is pleasant at the outset and pleasant in consequences.)

25. 四法蘊

Cattāro dhammakkhandhā (SN 3.24, 135) [16]

sīlakkhandho, samādhikkhandho, paññākkhandho, vimuttikkhandho.

(1) 戒^ヲ蘊^ニ、(2) 定^ヲ蘊^ニ、(3) 慧^ヲ蘊^ニ、(4) 解^ヲ脫^ヲ蘊^ニ。

Four bodies of doctrine, to wit, morals, concentrative exercise, insight, emancipation.

(The Four Trunks of Dhamma. The trunk of ethical culture, the trunk of getting high, the trunk of wisdom, the trunk of freedom.)

26. 四力

Cattāri balāni (SN 50.1-12, 705-716) [16]

vīriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ.

(1) 精^ヲ進^ヲ力^ニ、(2) 念^ヲ力^ニ、(3) 定^ヲ力^ニ、(4) 慧^ヲ力^ニ。

Four powers, to wit, energy, mindfulness, concentration, insight.

(Four Powers: Energy-power, mind-power, getting-high-power, wisdom-power.)

☆ 四住處 ⇒ ① 慧住處、② 諦住處、③ 捨住處、④ 寂靜住處。

27. 四住處

Cattāri adhiṭṭhānāni (MN 140) [16]

paññādhīṭṭhānaṃ, saccādhīṭṭhānaṃ, cāgādhīṭṭhānaṃ, upasamādhīṭṭhānaṃ.

① (不^レ放^ス逸^ス) 慧^ヲ住^ニ處^ニ (盡^ス苦^ヲ智^ヲ慧^ヲ)、②

(隨^テ護^ル於^ニ) 諦^ヲ住^ニ處^ニ (涅^ヲ槃^ヲ聖^ヲ諦^ヲ)、③ (增^ス

長^ス於^ニ) 捨^ヲ住^ニ處^ニ (捨^テ離^ス一^ニ切^ヲ依^ヲ止^ス)、④ (應^ニ

當^ニ學^ブ) 寂^ニ靜^ニ住^ニ處^ニ (貪^ヲ、瞋^ヲ、痴^ヲ之^ニ寂^ニ靜^ニ)。

Four resolves, to wit, to gain insight, to win truth, to surrender [all evil], to master self.

(Four Stances: Taking one's stand on wisdom, taking one's stand on truth, taking one's stand on letting go, taking one's stand on calm.)

28. 四記問——四種回答問題方式

Cattāri pañhabyākaraṇāni (AN 4.42) [17]

[第十七卷 ㊦] 312. [cattāro pañhābyākaraṇā (sī. syā. kaṃ. pī.)] ekamsabyākaraṇīyo pañho,

(1) 一_レ向_レ記_レ問_レ——直_レ接_レ以_レ明_レ確_レ方_レ式_レ回_レ答_レ；

*Four modes of answering questions, to wit, the categorical reply,
(Four ways of explaining questions. Explaining a question directly;)*

paṭipucchābyākaraṇīyo pañho,

(2) 反_レ詰_レ記_レ問_レ——先_レ反_レ問_レ對_レ方_レ， 令_レ其_レ悟_レ解_レ，
始_レ給_レ與_レ回_レ答_レ；

*the counter-question reply,
(explaining a question by asking a counter-question;)*

vibhajjabyākaraṇīyo pañho,

(3) 分_レ別_レ記_レ問_レ——分_レ析_レ、 解_レ剖_レ、 批_レ判_レ後_レ， 始_レ
作_レ肯_レ定_レ或_レ否_レ定_レ之_レ回_レ答_レ；

*the discriminating reply,
(explaining and analysing a question;)*

ṭhapanīyo pañho.

(4) 應_レ捨_レ記_レ問_レ——不_レ值_レ得_レ答_レ者_レ， 則_レ捨_レ置_レ不_レ答_レ。
*the waived question.
(the question is left standing unexplained.)*

29. 四（異熟）業

Cattāri kammāni (AN 4.232) [17]

atthāvuso, kammaṃ kaṇhaṃ kaṇhavipākam;

(1) 友_レ！ 有_レ黑_レ業_レ， 而_レ有_レ黑_レ報_レ之_レ異_レ熟_レ；

*Four kinds of action, to wit, that which is dark with dark result,
(Four ways of laying in kamma: There is, friends, dark kamma with dark consequences.)*

atthāvuso, kammaṃ sukkaṃ sukkavipākam;

(2) 友_レ！ 有_レ白_レ業_レ， 而_レ有_レ白_レ報_レ之_レ異_レ熟_レ；

*that which is bright with bright result,
(There is, friends, bright kamma with bright consequences.)*

atthāvuso, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ;

(3) 友！有黑白業，而有三黑三白報之異熟；

mixed, with mixed result,

(There is, friends, dark/bright kamma with dark/bright consequences.)

atthāvuso, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati.

(4) 友！有三非黑三非白業，而有三非黑三非白報之異熟，導致業之滅盡。

that which is neither, with neither kind of result, and conduces to the destruction of karma (action).

(There is, friends, not-dark not-bright kamma with not-dark/not-bright consequences leading on to the withering away of kamma.)

☆ 四應證法 ⇒ 宿住隨念智 Pubbenivāsānussatiñāṇa、有情生死智——天眼智 Dibbacakkhuñāṇa、俱解脫 Ubhatobhāgavimutta、漏盡智 Āsavakkhayañāṇa。

30. 四應證法

Cattāro sacchikaraṇīyā dhammā (AN 4.189) [17]

pubbenivāso satiyā sacchikaraṇīyo;

① 宿住之事——宿住隨念智，應依念而證；

Four matters to be realized, to wit, former lives, to be realized by clear mentality;

(Four things one may see the reality of for one's self: Past lives, seeing for one's self using the memory.)

sattānaṃ cutūpapāto cakkhunā sacchikaraṇīyo;

② 死生之事——有有情生死，應依眼而證；

decease and rebirth, to be realized by the 'heavenly eye';

(Disappearance and reappearance, seeing for one's self using the eye.)

aṭṭha vimokkhā kāyena sacchikaraṇīyā;

③ 八解脫——俱解脫者，應依身而證；

the eight deliverances, to be realized by all the mental factors;

(The 8 releases, seeing for one's self using the body.)

āsavānaṃ khayā paññāya sacchikaraṇīyo.

④ 漏盡——漏盡智，應依慧而證。

destruction of intoxicants, to be realized by insight.

(The elimination of the asavas, seeing for one's self using wisdom.)

31. 四暴流 (瀑流)

Cattāro oghā (SN 38.11, 324) [17]

kāmogho, bhavogho, diṭṭhogho, avijjogho.

① 慾^カ暴^カ流^カ、 ② 有^カ暴^カ流^カ、 ③ 見^カ暴^カ流^カ、 ④ 無^カ明^カ暴^カ流^カ。

Four floods, to wit, sensual desires, life renewed, error, ignorance.

(Four Floods: The flood of pleasure, the flood of living, the flood of views, the flood of blindness.)

32. 四軛

Cattāro yogā (AN 4.10) [17]

kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo.

① 慾^カ軛^カ、 ② 有^カ軛^カ、 ③ 見^カ軛^カ、 ④ 無^カ明^カ軛^カ。

Four bonds, to wit, sensual desires, life renewed, error, ignorance.

(Four Yokes: The yoke to pleasure, the yoke to living, the yoke to views, the yoke to blindness.)

33. 四離繫

Cattāro visaññogā (AN 4.10) [17]

kāmayogavisaññogo, bhavayogavisaññogo, diṭṭhiyogavisaññogo, avijjāyogavisaññogo.

① 離^カ繫^カ慾^カ軛^カ、 ② 離^カ繫^カ有^カ軛^カ、 ③ 離^カ繫^カ見^カ軛^カ、
④ 離^カ繫^カ無^カ明^カ軛^カ。

Four bond-loosenings, to wit, from sensual desires, life renewed, error, ignorance.

(Four yokes to disowning yokes: The yoke to disowning the yoke to pleasure, the yoke to disowning the yoke to living, the yoke to disowning the yoke to views, the yoke to disowning the yoke to blindness.)

34. 四繫縛

Cattāro ganthā (SN 45.175) [17]

abhiṃjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho,
idaṃsaccābhiniवेशo kāyagantho.

① 貪^カ身^ニ繫^ス、 ② 瞋^カ身^ニ繫^ス、 ③ 戒^セ禁^セ取^ク身^ニ繫^ス、 ④
此^{コノ}實^ニ執^ス身^ニ繫^ス。

Four knots, to wit, the body-knots of covetousness, of malevolence, of inverted judgment as torule and ritual, and of the inclination to dogmatize.

(Four ties: The covetousness tie-to-body, the anger tie-to-body, the reliance on outward practices tie-to-body, this-is-the-only-true-view-position tie-to-body.)

35. 四取

Cattāri upādānāni (MN 22, 243) [17]

kāmapādānaṃ [kāmapādānaṃ (sī. pī.) evamita-resupī], diṭṭhupādānaṃ, sīlabbatupādānaṃ,
attavādupādānaṃ.

① 慾^カ取^ク、 ② 見^カ取^ク、 ③ 戒^セ禁^セ取^ク、 ④ 我^カ語^ク取^ク
(本^{コノ}體^ニ理^カ論^カ) 。

Four graspings, to wit, the laying hold of sensual desires, of error, of rules and rites, of the soul-theory.

(Four ways of getting bound up: Getting bound up in pleasures, getting bound up in views, getting bound up in reliance on outward practices, getting bound up in one point of view.)

36. 四生

Catasso yoniyo (MN 12, 146-162) [17]

aṇḍajayoni, jalābujayoni, saṃsedajayoni, opapātikayoni.

(1) 卵^カ生^ニ、 (2) 胎^カ生^ニ、 (3) 濕^カ生^ニ、 (4) 化^カ生^ニ。

Four matrices, to wit, the matrix of birth by an egg, the viviparous matrix, the matrix of moist places, and rebirth as deva.

(Four wombs: The womb of the egg-born, the womb of the embryo-born, the womb of the mitosis-born, the womb of the spontaneously appearing.)

37. 四種入胎

Catasso gabbhāvakkantiyo (DN 28, 141-163) [17]

Idhāvuso, ekacco asampajāno mātukucchiṃ okkamati, asampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṃ paṭhamā gabbhāvakkanti.

(1) 友！有一類不知正知而入母胎中，不知正知而住母胎中，不知正知而從母胎出，此為第一種入胎；

Four classes of conception at rebirth. Herein, brethren, one person descends into the mother's womb unknowing, abides there unknowing, departs thence unknowing. This is the first class of conception.

(Four states of a child during gestation: Here friends, one unknowingly falls into the mother's cavity, stays in the mother's cavity unknowingly, goes forth from the mother's cavity unknowingly. This is the first state of a child during gestation.)

Puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, asampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṃ dutiyā gabbhāvakkanti.

(2) 友！復次，有一類正知而入母胎，不知正知而住母胎中，不知正知而從母胎出，此為第二種入胎；

Next, another person descends deliberately, but abides and departs unknowing.

(Again, deeper than that, another knowingly falls into the mother's cavity, stays in the mother's cavity unknowingly, goes forth from the mother's cavity unknowingly. This is the second state of a child during gestation.)

Puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, sampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṃ tatiyā gabbhāvakkanti.

(3) 友！復次，有一類正知而入母胎，正知而住母胎中，不知正知而從母胎出，此為第三種入胎；

Next another person descends and abides deliberately, but departs unknowing.

(Again, deeper than that, another knowingly falls into the mother's cavity, stays in the mother's cavity knowingly, goes forth from the mother's cavity unknowingly. This is the third state of a child during gestation.)

Puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, sampajāno mātukucchismiṃ ṭhāti, sampajāno mātukucchimhā nikkhamati, yaṃ catutthā gabbhāvakkanti.

(4) 友_フ！ 復_フ次_チ， 有_フ一_一類_カ正_正知_知而_而入_入母_母胎_胎， 正_正知_知而_而住_住母_母胎_胎中_中， 正_正知_知而_而從_從母_母胎_胎出_出， 此_此為_為第_第四_四種_種入_入胎_胎。

Lastly, another person descends, abides and departs deliberately.

(Again, deeper than that, another knowingly falls into the mother's cavity, stays in the mother's cavity knowingly, goes forth from the mother's cavity knowingly. This is the fourth state of a child during gestation.)

38. 四種有我（苦樂邪論）

Cattāro attabhāvapaṭilābhā (AN 4.171) [17]

Atthāvuso, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe attasañcetanāyeva kamati, no parasañcetanā.

(1) 友_フ！ 有_フ人_人主_主張_張： 『 自_自身_身苦_苦樂_樂， 是_是自_自作_作自_自受_受、 非_非他_他作_作自_自受_受！ 』

Four methods of acquiring new personality, to wit, (1) in which our own volition works, not another's,

(Four ways of attaining the regaining of life: There is, friends, the attaining the regaining of life which is the attaining the regaining of life effected by one's own intention not the intention of another.)

Atthāvuso, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe parasañcetanāyeva kamati, no attasañcetanā.

(2) 友_フ！ 有_フ人_人主_主張_張： 『 自_自身_身苦_苦樂_樂， 是_是他_他作_作自_自受_受、 非_非自_自作_作自_自受_受！ 』

(2) in which another's volition works, not ours,

(There is, friends, the attaining the regaining of life which is the attaining the regaining of life effected by another's intentions not the intention of one's self.)

Atthāvuso, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe attasañcetanā ceva kamati parasañcetanā ca.

(3) 友_フ！ 有_フ人_人主_主張_張： 『 自_自身_身苦_苦樂_樂， 是_是自_自作_作自_自受_受、 亦_亦他_他作_作自_自受_受！ 』

(3) in which both our own and another's volition work,

(There is, friends, the attaining the regaining of life which is the attaining the regaining of life effected by both one's own intention and the intention of another.)

Atthāvuso, attabhāvaṇṇaṇṇa, yasmim attabhāvaṇṇaṇṇa neva attasañcetanā kamati, no parasañcetanā.

(4) 友！有入主張：『自身苦樂，非自作自受、非他作自受！』

(4) in which the volition of neither works.

(There is, friends, the attaining the regaining of life which is the attaining the regaining of life effected by neither one's own intention nor the intention of another.)

39. 四種淨施

Catasso dakkhiṇāvisuddhiyo (MN 142, 376-382) [18]

〔第十八卷 ㊟〕 313. Atthāvuso, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.

(1) 友！有些供養，施與者清淨，受施者不清淨；

Four modes of purity in offerings, to wit, (1) when a gift is purely made on the part of the giver, but not purely received;

(Four handout-purifications: There is, friends, the handout which is purified by the donor not the recipient.)

Atthāvuso, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.

(2) 友！有些供養，受施者清淨，施與者不清淨；

(2) when a gift is made pure by the recipient, not by the giver;

(There is, friends, the handout which is purified by the recipient not the donor.)

Atthāvuso, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.

(3) 友！有些供養，施與者、受施者皆不清淨；

(3) when the gift is made pure by both;

(There is, friends, the handout which is purified neither by the donor nor the recipient.)

Atthāvuso, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

(4) 友！有些供養，施與者、受施者皆清淨。

(4) when the gift is made pure by neither.

(There is, friends, the handout which is purified both by the donor and the recipient.)

40. 四攝事

Cattāri saṅgahavatthūni (AN 9.5) [18]

dānaṃ, peyyavajjaṃ [piyavajjaṃ (syā. kaṃ. ka.)], atthacariyā, samānattatā.

(1) 佈^フ施^セ、(2) 愛^{アイ}語^ゴ、(3) 利^リ行^{コウ}、(4) 同^{ドウ}事^ジ。*Four grounds of popularity, to wit, liberality, kindly speech, justice, impartiality.**(Four investments in brotherhood: Giving, speaking well of others, making one's self useful, even-handedness.)*

41. 四非聖語

Cattāro anariyavohārā (DN 2, 150-253) [18]

musāvādo, pisuṇāvācā, pharusāvācā, samphappalāpo.

(1) 虛^コ妄^{マダシ}語^ゴ、(2) 離^リ間^{マダシ}語^ゴ、(3) 粗^コ惡^{アク}語^ゴ、(4) 雜^{ソコ}穢^{ケガレ}語^ゴ。*Four un-Ariyan modes of speech, to wit, lying, slander, abuse, vain chatter.**(Four un-aristocratic ways of speaking: Mistaken speech, brutish speech, ferocious speech, idle lip-flapping.)*

42. 四聖語

Cattāro ariyavohārā (DN 2, 150-253) [18]

musāvādā veramaṇī [veramaṇi (ka.)], pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī.

(1) 離^リ虛^コ妄^{マダシ}語^ゴ、(2) 離^リ離^リ間^{マダシ}語^ゴ、(3) 離^リ粗^コ惡^{アク}語^ゴ、
(4) 離^リ雜^{ソコ}穢^{ケガレ}語^ゴ。*Four Ariyan modes of speech, to wit, abstinence from any of the preceding.**(Four aristocratic ways of speaking: Refraining from mistaken speech, refraining from brutish speech, refraining from ferocious speech, refraining from idle lip-flapping.)*

43. 復四非聖（虛妄）語

Apārepi cattāro anariyavohārā (AN 4.250) [18]

aditṭhe diṭṭhavāditā, assute sutavāditā, amute mutavāditā, aviññāte viññātavāditā.

- (1) 不_レ見_ハ言_マ見_ハ、 (2) 不_レ聞_ハ言_マ聞_ハ、 (3) 不_レ覺_ハ言_マ覺_ハ、
(4) 不_レ知_ハ言_マ知_ハ。

Other four un-Aiyan modes of speech, to wit, declaring that to have been seen, heard, thought of, known, which has not been seen, not been heard, not thought of, not known.

(Four additional unaristocratic ways of speaking: Saying as seen the unseen, saying as heard the unheard, saying as sensed the unsensed, saying as known the unknown.)

44. 復四聖（如實）語

Apārepi cattāro ariyavohārā (AN 4.251) [18]

aditṭhe aditṭhavāditā, assute assutavāditā, amute amutavāditā, aviññāte aviññātavāditā.

- (1) 不_レ見_ハ言_マ不_レ見_ハ、 (2) 不_レ聞_ハ言_マ不_レ聞_ハ、 (3) 不_レ覺_ハ言_マ不_レ覺_ハ、
(4) 不_レ知_ハ言_マ不_レ知_ハ。

Other four Ariyan modes of speech, to wit, declaring truthfully respecting the four preceding cases.

(Four additional aristocratic ways of speaking: Saying as unseen the unseen, saying as unheard the unheard, saying as unsensed the unsensed, saying as unknown the unknown.)

45. 復四非聖（覆藏）語

Apārepi cattāro anariyavohārā (AN 4.252) [18]

diṭṭhe aditṭhavāditā, sute assutavāditā, mute amutavāditā, viññāte aviññātavāditā.

- (1) 見_ハ言_マ不_レ見_ハ、 (2) 聞_ハ言_マ不_レ聞_ハ、 (3) 覺_ハ言_マ不_レ覺_ハ、
(4) 知_ハ言_マ不_レ知_ハ。

Other four Ariyan modes of speech, to wit, declaring that to have been unseen, unheard, etc, which was seen, heard, etc.

(Four additional unaristocratic ways of speaking: Saying as unseen the seen, saying as unheard the heard, saying as unsensed the sensed, saying as unknown the known.)

46. 復四聖（發露）語

Aparepi cattāro ariyavohārā (AN 4.253) [18]

ditṭhe ditṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā.

(1) 見^見言^言見^見、(2) 聞^聞言^言聞^聞、(3) 覺^覺言^言覺^覺、(4) 知^知言^言知^知。*Other four Ariyan modes of speech, to wit, declaring that which has been seen to have been seen, etc.**(Four additional aristocratic ways of speaking: Saying as seen the seen, saying as heard the heard, saying assensed the sensed, saying as known the known.)*

47. 四（修行）人

Cattāro puggalā (AN 4.198) [19]

〔第十九卷 ㊦〕 314. Idhāvuso, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto.

(1) 友^友！ 有^有一^一類^類人^人令^令自^自苦^苦、 勸^勸自^自苦^苦；*Four classes of individuals. Herein, brethren (1) a certain individual torments himself, is devoted to self-mortification;**(Four individuals: Here, friends, one individual tortures himself and comes to be a practitioner of devotion to self-torture.)*

Idhāvuso, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto.

(2) 友^友！ 有^有一^一類^類人^人令^令他^他苦^苦、 勸^勸他^他苦^苦；*(2) another torments others, is devoted to torturing others;**(Here, friends, one individual tortures others and and comes to be a practitioner of the torture of others.)*

Idhāvuso, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto.

(3) 友^友！ 有^有一^一類^類人^人令^令自^自苦^苦、 勸^勸自^自苦^苦、 又^又令^令他^他苦^苦、 勸^勸他^他苦^苦；*(3) another torments both himself and others;**(Here, friends, one individual tortures himself and and comes to be a practitioner of devotion to self-torture, tortures others and and comes to be a practitioner of the torture of others.)*

Idhāvuso, ekacco puggalo neva attantapo hoti na attaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto.

(4) 友^友！ 有^有一^一類^類人^人非^非令^令自^自苦^苦、 非^非勸^勸自^自苦^苦、 又^又非^非令^令他^他苦^苦、 非^非勸^勸他^他苦^苦；*(4) another torments neither himself nor others nor is devoted to tormenting either.**(Here friends, one individual neither tortures himself and does not come to be a practitioner of devotion to self-torture, nor tortures others and does not come to be a practitioner of devotion to the torture of others.)*

So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto [sītībhūto (ka.)]
sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

彼^カ不^カ令^カ自^カ苦^カ、 不^カ令^カ他^カ苦^カ、 唯^カ於^カ現^カ法^カ斷^カ欲^カ、
滅^カ盡^カ、 清^カ涼^カ、 現^カ法^カ樂^カ住^カ、 自^カ為^カ聖^カ性^カ而^カ住^カ。

He thus abstaining lives his life void of longings, perfected, cool, in blissful enjoyment, his whole self ennobled.

(And so not self torturing, not torturing others he lives here among things seen as one who, experiencing pleasure, is wishless, rolled-up, cool, become Brahma.)

48. 復四（調伏）人

Aparepi cattāro puggalā (AN 4.96) [19]

Idhāvuso, ekacco puggalo attahitāya paṭipanno hoti no parahitāya.

(1) 友^カ！ 有^カ一^カ類^カ人^カ， 有^カ自^カ利^カ行^カ， 非^カ他^カ利^カ行^カ；

Other four individuals. Herein, brethren, (1) a certain person whose conduct makes for his own good, not for that of others;

(Four additional individuals: Here, friends one individual's conduct benefits himself but produces no benefit to others.)

Idhāvuso, ekacco puggalo parahitāya paṭipanno hoti no attahitāya.

(2) 友^カ！ 有^カ一^カ類^カ人^カ， 有^カ他^カ利^カ行^カ， 非^カ自^カ利^カ行^カ；

(2) another whose conduct makes for other's good, not his own;

(Here, friends one individual's conduct benefits others but produces no benefit to himself.)

Idhāvuso, ekacco puggalo neva attahitāya paṭipanno hoti no parahitāya.

(3) 有^カ一^カ類^カ人^カ， 非^カ自^カ利^カ行^カ， 非^カ他^カ利^カ行^カ；

(3) another's conduct makes for neither;

(Here, friends one individual's conduct neither benefits himself nor produces benefit to others.)

Idhāvuso, ekacco puggalo attahitāya ceva paṭipanno hoti parahitāya ca.

(4) 友^カ！ 有^カ一^カ類^カ人^カ， 亦^カ自^カ利^カ行^カ， 亦^カ他^カ利^カ行^カ。

(4) another's conduct makes both for his own good and for that of others.

(Here, friends one individual's conduct benefits both himself and produces benefit to others.)

49. 復四（善惡行）人

Aparepi cattāro puggalā (SN 3.21, 132) [19]

tamo tamaparāyano, tamo jotiparāyano, joti tamaparāyano, joti jotiparāyano.

- (1) 於_レ暗_ヲ赴_ル暗_ニ、 (2) 於_レ暗_ヲ赴_ル明_ニ、 (3) 於_レ明_ニ赴_ル暗_ニ、
 (4) 於_レ明_ニ赴_ル明_ニ。

Other four individuals, to wit, (1) living in darkness and bound for the dark; (2) living in darkness and bound for the light; (3) living in the light and bound for the darkness; (4) living in the light and bound for the light.

(Four additional individuals: In darkness journeying into darkness, in darkness journeying into light, in the light journeying into darkness, in the light journeying into the light.)

50. 復四（沙門行）人

Aparepi cattāro puggalā (AN 4.87) [19]

samaṇamacalo, samaṇapadumo, samaṇapūṇḍarīko, samaṇesu samaṇasukhumālo.

- (1) 不_レ動_カ沙_ヲ門_ヲ（有_レ學_ヲ向_テ果_ヲ）（紅_カ蓮_ヲ沙_ヲ門_ヲ）
 （俱_ニ解_ヲ脫_ヲ者_{ナリ}）（白_カ蓮_ヲ沙_ヲ門_ヲ）（慧_ヲ解_ヲ脫_ヲ者_{ナリ}）
 (4) 柔_カ軟_カ沙_ヲ門_ヲ（正_ニ等_ニ覺_ヲ者_{ナリ}）。

Other four individuals, to wit, the unshaken recluse, the blue lotus recluse, the white lotus recluse, the exquisite recluse.

(Four additional individuals: The unshakable shaman, the lotus-shaman, the white-lotus shaman, the shaman that is the sweet flowering of shamanship.)

“Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā sammadakkhātā;

友_{ナリ}！如_レ是_ニ，彼_ニ正_ニ知_ヲ者_{ナリ}、正_ニ見_ヲ者_{ナリ}、應_ニ供_ヲ者_{ナリ}、
 正_ニ等_ニ覺_ヲ者_{ナリ}之_ニ世_ニ尊_{ナリ}，如_レ實_ニ宣_テ說_ヲ四_ニ法_ニ。

These fourfold doctrines, friends, have been perfectly set forth by the Exalted One who knows, who sees.

(These then, friends, are those four-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)

tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

故我等一切，於今結集，當不令其紛諍；
蓋令此梵行永續、久住；
為眾生利益、眾生安樂，慈愍世間，為諸
人天幸福、利益、安樂也。

Hereon there should be a chanting by all in concord, not a wrangling, that thus this holy life may persist and be long maintained. That may be for the welfare and happiness of many folk, for compassion on the world, for the good, the welfare, the happiness of devas and of men.

(In this situation, let us all gather to gether as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

Paṭhamabhāṇavāro niṭṭhito.

初誦結束

卐 卐 卐

第二誦品 Dutiyabhāṇavāro [20~37]

☆ 開示五法 Pañcakaṃ (Fives) [20~27]

〔第二十卷 ㊦〕 315. "Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena pañca dhammā sammadakkhātā.

友！曾經，彼正知者、正見者、應供者、正等覺者之世尊，如實宣說五法。

There are Fivefold Doctrines, friends, which have been perfectly declared by the Exalted One, who knows, who sees, Arahant, Buddha supreme.

(There are, friends, five-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)

Tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

故我等一切，於今結集，當不令其紛爭；
蓋令此梵行永續、久住；
為眾生利益、眾生安樂，慈愍世間，為諸人天幸福、利益、安樂也。

Hereon there should be a chanting by all in concord, not wrangling ... for the happiness of devas and men: —

(In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

Katame pañca?

五法者何耶？

Which they?

(What are these fives?)

1. 五蘊

Pañcakkhandhā (MN 109, 85-90) [20]

Rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho.

(1) 色蘊、(2) 受蘊、(3) 想蘊、(4) 行蘊、(5) 識蘊。

Five aggregates, to wit, of material qualities, feeling, perception, volitional complexes, consciousness.

(The five piles: The materiality pile, the sense experience pile, the perception pile, the confounding pile, the consciousness pile.)

2. 五取蘊

Pañcupādānakkhandhā (MN 109, 85-90) [20]

Rūpupādānakkhandho [rūpupādānakkhandho (sī. syā. kaṃ. pī.) evamita-resupī]
vedanupādānakkhandho saññupādānakkhandho saṅkhārupādānakkhandho
viññānupādānakkhandho.

(1) 色^セ取^ツ蘊^ハ、 (2) 受^ス取^ツ蘊^ハ、 (3) 想^ソ取^ツ蘊^ハ、 (4) 行^ソ取^ツ蘊^ハ、
蘊^ハ、 (5) 識^シ取^ツ蘊^ハ。

Five aggregates [regarded as vehicles] of grasping, to wit, as above...

(Five piles of bindups: The bound-up-in-materiality pile, the bound-up-in-sense-experience pile, the bound-up-in-perception pile, the bound-up-in-confounding pile, the bound-up-in-consciousness pile.)

☆ 五慾繩 ⇒ 色愛、聲愛、香愛、味愛、觸愛。

3. 五慾繩 (五慾功德、五妙慾)

Pañca kāmagaṇā (MN 122, 185-196) [20]

Cakkhuviññeyyā rūpā itṭhā kantā manāpā piyarūpā kāmūpasañhitā rajanīyā,

① 眼^マ所^セ識^シ之^ノ色^セ， 是^ハ可^ク喜^ミ、 可^ク愛^シ、 適^シ意^ニ、 悅^ハ色^セ、
誘^ス生^ル慾^ハ念^ヲ、 激^ス情^ヲ貪^ハ染^ヲ；

Five kinds of sensuous pleasures, to wit, the five kinds of sense-objects cognized severally through each sense as desirable, pleasant, agreeable, charming and lovely, bound up with sensuous desires and exciting the passions.

(Five strings of pleasure: Eye-consciousness of shapes that are wished for, enjoyable, pleasing, appearing friendly, connected with desire and lust.)

sotaviññeyyā saddā...

② 耳^ミ所^セ識^シ之^ノ聲^ヲ， 是^ハ可^ク喜^ミ、 可^ク愛^シ、 適^シ意^ニ、 悅^ハ色^セ、
誘^ス生^ル慾^ハ念^ヲ、 激^ス情^ヲ貪^ハ染^ヲ；

(Ear-consciousness of sounds that are wished for, enjoyable, pleasing, appearing friendly, connected with desire and lust.)

ghānaviññeyyā gandhā...

③ 鼻^ハ所^セ識^シ之^ノ香^ヲ， 是^ハ可^ク喜^ミ、 可^ク愛^シ、 適^シ意^ニ、 悅^ハ色^セ、
誘^ス生^ル慾^ハ念^ヲ、 激^ス情^ヲ貪^ハ染^ヲ；

(Nose-consciousness of scents that are wished for, enjoyable, pleasing, appearing friendly, connected with desire and lust.)

jivhāviññeyyā rasā...

④ 舌^レ所^レ識^レ之^レ味^ハ、 是^ハ可^レ喜^ハ、 可^レ愛^ハ、 適^レ意^ハ、 悅^ハ色^ハ、 誘^ハ生^レ慾^ハ念^ハ、 激^ハ情^ハ貪^ハ染^ハ；

(Tongue-consciousness of tastes that are wished for, enjoyable, pleasing, appearing friendly, connected with desire and lust.)

kāyaviññeyyā phoṭṭhabbā itṭhā kantā manāpā piyarūpā kāmūpasañhitā rajanīyā.

⑤ 身^レ所^レ識^レ之^レ觸^ハ、 是^ハ可^レ喜^ハ、 可^レ愛^ハ、 適^レ意^ハ、 悅^ハ色^ハ、 誘^ハ生^レ慾^ハ念^ハ、 激^ハ情^ハ貪^ハ染^ハ。

(Body-consciousness of touches that are wished for, enjoyable, pleasing, appearing friendly, connected with desire and lust.)

4. 五趣

Pañca gatiyo (AN 9.68) [20]

nirayo, tiracchānayoni, pettavisayo, manussā, devā.

(1) 地^ハ獄^ハ、 (2) 傍^ハ生^レ (畜^ハ生^レ傍^ハ行^ハ)、 (3) 鬼^ハ道^ハ (陰^ハ界^ハ祖^ハ靈^ハ)、 (4) 人^ハ、 (5) 天^ハ。

Five ways of destiny, to wit, purgatory, the animal kingdom, the realm of the 'departed' (Petas), mankind, the devas.

(Five destinations: Hell, the womb of an animal, the ghostly-garb, as man, as god.)

5. 五慳

Pañca macchariyāni (AN 9.69) [20]

āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammacchariyaṃ.

(1) 住^ハ處^ハ慳^ハ、 (2) 家^ハ慳^ハ、 (3) 利^ハ得^ハ慳^ハ、 (4) 稱^ハ讚^ハ慳^ハ、 (5) 法^ハ慳^ハ。

Five forms of meanness, to wit, in hospitality, in [monopolizing a ministering] family, in gains acquired, in beauty physical and moral, in [monopolizing learnt] truths.

(Five sorts of snobbery: Snobbery with regard to residence, snobbery with regard to birth, snobbery with regard to wealth and possessions, snobbery with regard to race or appearance, snobbery with regard to Dhamma.)

☆ 愛欲（想要慾愛） *kāmacchanda*、欲染（想要貪染） *chanda-rāga*、愛染（貪染慾愛） *kāma-rāga* ⇒ ① 慾（慾愛） *kāma*、② 欲（想要） *chanda*、③ 貪（貪染） *rāga*、④ 貪愛（貪婪、貪求） *abhiijhā*。

6. 五蓋

Pañca nīvaraṇāni (SN 45.178) [20]

kāmacchandanivaraṇaṃ, byāpādanīvaraṇaṃ, thinamiddhanīvaraṇaṃ, uddhaccakukkuccanīvaraṇaṃ, vicikicchānīvaraṇaṃ.

(1) 愛^ㄟ欲^ㄣ蓋^ㄟ、(2) 瞋^ㄟ恚^ㄟ蓋^ㄟ、(3) 惛^ㄟ沉^ㄟ睡^ㄟ眠^ㄟ蓋^ㄟ、(4) 掉^ㄟ舉^ㄟ惡^ㄟ作^ㄟ蓋^ㄟ、(5) 疑^ㄟ惑^ㄟ蓋^ㄟ。

Five hindrances, to wit, sensuality, ill-will, sloth and torpor, excitement and worry, doubt.

(Five obstructions: The obstruction that is wanting; the obstruction that is anger; the obstruction that is lazy-ways-and-inertia; the obstruction that is fear-and-trembling, the obstruction that is doubt.)

7. 五下分結（內結）

Pañca orambhāgiyāni saññojanāni (SN 45.180) [20]

sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo.

(1) 有^ㄟ身^ㄟ見^ㄟ、(2) 疑^ㄟ、(3) 戒^ㄟ禁^ㄟ取^ㄟ、(4) 愛^ㄟ欲^ㄟ、(5) 瞋^ㄟ恚^ㄟ。

Five fetters as to lower worlds, to wit, error of permanent individual entity, doubt, wrong judgment as to rules and ritual, sensuality, malevolence.

(Five attachments to the lower rebirths: One-truth-view, vacillation, attachment to trust in ethics and rituals, pleasure-wishing, anger.)

8. 五上分結（外結）

Pañca uddhambhāgiyāni saññojanāni (SN 45.181) [20]

rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā.

(1) 色^ㄟ貪^ㄟ、(2) 無^ㄟ色^ㄟ貪^ㄟ、(3) 慢^ㄟ、(4) 掉^ㄟ舉^ㄟ、(5) 無^ㄟ明^ㄟ。

Five fetters as to upper [worlds], to wit, lust after rebirth in Rūpa [worlds], lust after rebirth in Arūpa [worlds], conceit, excitement, ignorance.

(Five attachments to the higher rebirths: Lust for material things, lust for immaterial things, pride, fear, blindness.)

9. 五學處

Pañca sikkhāpadāni (PV 17.7, 444-449) [20]

pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, surāmerayamajjappamādaṭṭhānā veramaṇī.

① 離^カ殺^レ生^ル、 ② 離^カ不^レ與^ル取^ル、 ③ 離^カ邪^セ愛^ヲ行^フ（不^レ邪^セ婬^ヲ）、 ④ 離^カ虛^ト誑^ヲ說^ス謊^ヲ、 ⑤ 離^カ穀^ヲ酒^ヲ、 果^ヲ酒^ヲ、 烈^カ酒^ヲ等^ヲ諸^ヲ放^ス逸^ス處^ヲ。

Five branches of moral training, to wit, abhorrence of murder, theft, in chastity, lying, and intemperance in drink.

(Five paths laid down for the seeker: Abstinence from assault on breathing beings, abstinence from taking what is not given, abstinence from sensual misconduct, abstinence from deceitful speechifying, abstinence from drinking intoxicating drinks that engender carelessness.)

☆ 五不能處 ⇒ 漏盡比丘不可能 ① 故意殺生、② 盜心而取、
③ 行婬欲法、④ 故意說謊、⑤ 貪愛蓄積。

10. 五不能處

Pañca abhabbatṭhānāni (DN 29, 164-197) [21]

〔第二十一卷 ㊦〕 316. Abhabbo, āvuso, khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitaṃ voropetum.

(1) 友^ヲ！ 漏^カ盡^ハ比^ク丘^ノ、 不^レ可^ク能^ク以^テ盜^カ心^ヲ不^レ與^ル而^レ取^ル；

Five impossibles, to wit, for an Arahant intentionally to take life,

(Five situations that cannot happen: It cannot happen, friends, that in a beggar, one who has left behind the asavas, there is intentional deprivation of the life of a breathing being.)

Abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātaṃ ādiyitum [ādātum (syā. kaṃ. pī.)].

(2) 漏^カ盡^ハ比^ク丘^ノ、 不^レ可^ク能^ク以^テ盜^カ心^ヲ不^レ與^ル而^レ取^ル；

or to take what is not given, so as to amount to theft,

(It cannot happen, friends, that in a beggar, one who has left behind the asavas, there is taking what has not been given in such a way as to constitute theft.)

Abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevitum.

(3) 漏^カ盡^ハ比^ク丘^ノ、 不^レ可^ク能^ク行^フ婬^ヲ欲^ヲ法^ヲ；

or to commit sexual offences,

(It cannot happen, friends, that in a beggar, one who has left behind the asavas, there could be indulgence in such a thing as sexual intercourse.)

Abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsituṃ.

(4) 漏^カ盡^ハ比^ヒ丘^コ， 不^レ可^ク能^ク正^ニ知^ル而^ル說^セ虛^ソ誑^ク語^ヲ；

or to lie deliberately,

(It cannot happen, friends, that in a beggar, one who has left behind the asavas, there is deliberate false speech.)

Abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum, seyyathāpi pubbe āgārikabhūto.

(5) 漏^カ盡^ハ比^ヒ丘^コ， 不^レ可^ク能^ク以^テ慾^ヲ愛^ヲ意^ヲ， 受^ク用^ス所^ニ蓄^ス積^ス——猶^モ如^シ前^ノ在^リ家^ノ時^ヲ。

or to spend stored up treasures in worldly enjoyments, as in the days before he left the world.

(It cannot happen, friends, that in a beggar, one who has left behind the asavas, there is the storing-up of desirable eatables suchas was done in the prior life as a layman.)

11. 五損失

Pañca byasanāni (AN 5.130) [21]

ñātibyasanam, bhogabyasanam, rogabyasanam, silabyasanam, diṭṭhibyasanam.

(1) 親^コ屬^ヲ損^ス失^ス、 (2) 財^ヲ損^ス失^ス、 (3) 病^ヲ損^ス失^ス、 (4) 戒^ヲ損^ス失^ス、 (5) 見^ヲ損^ス失^ス。

Five kinds of losses, to wit, of kinsfolk, of wealth, disease, loss of character, loss of sound opinions.

(Five distortions: Distortion caused by kinfolk, distortion caused by wealth, distortion caused by disease, distortion caused by values, distortion caused by view.)

Nāvuso, sattā ñātibyasanahetu vā bhogabyasanahetu vā rogabyasanahetu vā kāyassa bheda param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

友^ヲ！ 諸^レ有^ル情^ヲ因^リ其^ノ(1) 親^コ屬^ヲ損^ス失^ス、 (2) 財^ヲ損^ス失^ス、 (3) 病^ヲ損^ス失^ス、 身^ヲ壞^ス命^ヲ終^ス之^ノ後^ニ， 不^レ生^ル於^ニ無^ク幸^ニ處^ニ、 惡^ニ處^ニ、 險^ニ難^ニ處^ニ、 地^ニ獄^ニ；

No being, friends, because of any of the first three kinds of loss, is after death and bodily dissolution reborn to disaster, to evil destiny, to downfall, to purgatory.

(It is not because of distortion caused by kinfolk, distortion caused by wealth or distortion caused by disease, friends, that beings upon the break-up of the body after death rise up reborn suffering in the pits, punished in Niraya;)

Sīlabyasanahetu vā, āvuso, sattā diṭṭhibyasanahetu vā kāyassa bheda param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

友！諸有情因其(4)戒損失、(5)見損失，身壞命終之後，生於無幸處、惡處、險難處、地獄。

But this happens because of the last two kinds of loss.

(it is because of distortion caused by values and distortion caused by view, friends that beings upon the breakup of the body after death rise up reborn suffering in the pits, punished in Niraya.)

12. 五圓足

Pañca sampadā (AN 5.130) [21]

ñāṭisampadā, bhogasampadā, ārogyasampadā, sīlasampadā, diṭṭhisampadā.

① 親屬圓足、② 財圓足、③ 無病圓足、④ 戒圓足、⑤ 見圓足。

Five kinds of prosperity, to wit, in kinsfolk, wealth, health, virtue, and sound opinion.

(Five smooth paths: The smooth path caused by kinsfolk, the smooth path caused by wealth, the smooth path caused by health, the smooth path caused by values, the smooth path caused by view.)

Nāvuso, sattā ñāṭisampadāhetu vā bhogasampadāhetu vā ārogyasampadāhetu vā kāyassa bheda param maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

友！諸有情因其①親屬圓足、②財圓足、③無病圓足，身壞命終之後，不生於善趣、天界：

No being, friends, because of any of the first three kinds, is after death and dissolution reborn to a happy destiny in a bright world.

(It is not because of the smooth path caused by kinsfolk, the smooth path caused by wealth or the smooth path caused by health, friends, that beings upon the break-up of the body after death rise up reborn in happiness, in heavenly states;)

Sīlasampadāhetu vā, āvuso, sattā diṭṭhisampadāhetu vā kāyassa bheda param maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

友！諸有情因④戒圓足、⑤見圓足，身壞命終之後，生於善趣、天界。

But this happens because of success in virtue and in winning sound opinions.

(it is because of the smooth path caused by values and the smooth path caused by view, friends that beings upon the breakup of the body after death rise up reborn in happiness, in heavenly states.)

☆ 犯戒五患 ⇒ ① 損失財富、② 惡名昭彰、③ 衆中羞恥、④ 命終迷亂、⑤ 來生不幸。

13. 破戒、犯戒五過患

Pañca ādīnavā dussīlassa sīlavipattiyā (AN 5.213) [21]

Idhāvuso, dussīlo sīlavipanno pamādādhikaraṇaṃ mahatiṃ bhogajāniṃ nigacchati, ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā.

(1) 友！破戒、犯戒者，因放逸而大損失財富，此為破戒、犯戒者之第一過患；

Five disasters to the immoral by lapse from virtuous habits. Herein, friends, an immoral person, having lapsed in virtuous habits, incurs, through want of industry, great loss of wealth.

(Five dangers from the lapse in values of those of bad values. Here friends, a danger from the lapse in values of those of bad values is great loss of wealth through careless behavior. This is the first danger from the lapse in values of those of bad values.)

Puna caparaṃ, āvuso, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati, ayaṃ dutiyo ādīnavo dussīlassa sīlavipattiyā.

(2) 復次，友！破戒、犯戒者，惡名昭彰，此是破戒、犯戒者之第二過患；

Secondly, an evil reputation as to his moral lapse spreads abroad.

(Additionally, friends, and deeper than that, a danger from the lapse in values of those of bad values is the spreading abroad of a bad reputation. This is the second danger from the lapse in values of those of bad values.)

Puna caparaṃ, āvuso, dussīlo sīlavipanno yaññadeva parisam upasaṅkamati yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam, avisārado upasaṅkamati maṅkubhūto, ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā.

(3) 復次，友！破戒、犯戒者，若近此等任何諸衆，即：刹帝利衆，婆羅門衆，居士衆，沙門衆等，無不不得怖畏、沮喪，此為破戒、犯戒者之第三過患；

Thirdly, whatever assembly he attends, whether of nobles, brahmins, householders, members of a religious order, he comes in diffident and disturbed.

(Additionally, friends, and deeper than that, a danger from the lapse in values of those of bad values is that coming upon a group of people, whether it's a group of royalty or a group of brahmins or a group of householders or a group of shamen one does so without confidence and in confusion. This is the third danger from the lapse in values of those of bad values.)

Puna caparaṃ, āvuso, dussīlo sīlavipanno sammūlho kālaṃ karoti, ayaṃ catuttho ādīnavo dussīlassa sīlavipattiya.

(4) 復次，友！破戒、犯戒者，於迷亂而命終，此為破戒、犯戒者之第四過患；

Fourthly, he dies baffled and without assurance.

(Additionally, friends, and deeper than that, a danger from the lapse in values of those of bad values is reaching the end of one's time bewildered. This is the fourth danger from the lapse in values of those of bad values.)

Puna caparaṃ, āvuso, dussīlo sīlavipanno kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, ayaṃ pañcama ādīnavo dussīlassa sīlavipattiya.

(5) 復次，友！破戒、犯戒者，身壞命終後，生於不幸處、險難處、地獄，此為破戒、犯戒者之第五過患。

Fifthly, on the dissolution of the body after death, he is reborn into an unhappy state, an evil destiny, a downfall, a purgatory.

(Additionally, friends, and deeper than that, a danger from the lapse in values of those of bad values is that upon the breakup of the body after death one rises up reborn suffering in the pits, punished in Niraya. This is the fifth danger from the lapse in values of those of bad values.)

☆ 持戒五德 ⇒ ① 得大財富、② 善名遠播、③ 衆中無畏、④ 命終正念、⑤ 來生幸福。

14. 持戒、具戒五功德

Pañca ānisaṃsā sīlavato sīlasampadāya (AN 5.213) [21]

Idhāvuso, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati, ayaṃ paṭhama ānisaṃso sīlavato sīlasampadāya.

(1) 友！持戒、具戒者，因不放逸，得大財富，此為持戒、具戒者之第一功德；

Five advantages to the moral man through his success in virtuous conduct. Herein, friends, in the first place, he acquires through industry great wealth.

(Five benefits in the maintenance of values of those endowed with values: Here friends, a benefit in the maintenance of values of those endowed with values is accumulation of great wealth through industriousness. This is the first benefit in the maintenance of values of those endowed with values.)

Puna caparaṃ, āvuso, sīlavato sīlasampannessa kalyāṇo kittisaddo abbhuggacchati, ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya.

(2) 復次，友！持戒、具戒者，善名遠播，此為持戒、具戒者之第二功德；

Secondly, good reports of him spread abroad.

(Additionally, friends, and deeper than that, a benefit in the maintenance of values of those endowed with values is the spreading abroad of a good reputation. This is the second benefit in the maintenance of values of those endowed with values.)

Puna caparaṃ, āvuso, sīlavā sīlasampanno yaññadeva parisam upasaṅkamati yadi khattiyaparisaṃ yadi brāhmaṇaparisaṃ yadi gahapati-parisaṃ yadi samaṇaparisaṃ, visārado upasaṅkamati amaṅkubhūto, ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya.

(3) 復次，友！持戒、具戒者，親近任何諸眾，即：剎帝利眾，婆羅門眾，居士眾，沙門眾等，皆得離怖畏，得安心，此是持戒、具戒者之第三功德；

Thirdly, whatever assembly he attends, whether or nobles, brahmins, householders, or members of a religious order, he enters confident and undisturbed.

(Additionally, friends, and deeper than that, a benefit in the maintenance of values of those endowed with values is that coming upon a group of people, whether it's a group of royalty or a group of brahmins, or a group of householders or a group of shamen one does so confidently and without confusion. This is the third benefit in the maintenance of values of those endowed with values.)

Puna caparaṃ, āvuso, sīlavā sīlasampanno asammūlho kālaṃ karoti, ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya.

(4) 復次，友！持戒、具戒者，正念而命終，此為持戒、具戒者之第四功德；

Fourthly, he dies with lucid and assured mind.

(Additionally, friends, and deeper than that, a benefit in the maintenance of values of those endowed with values is reaching the end of one's time without bewilderment. This is the fourth benefit in the maintenance of value of those endowed with values.)

Puna caparaṃ, āvuso, sīlavā sīlasampanno kāyassa bhedaṃ param maraṇā sugatiṃ saggam lokaṃ upapajjati, ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya.

(5) 復次，友！持戒、具戒者，身懷命終後，生於善趣，天界，此為持戒、具戒者之第五功德。

Fifthly, he is reborn to a happy destiny in a bright world.

(Additionally, friends, and deeper than that, a benefit in the maintenance of values of those endowed with values is that upon the breakup of the body after death one rises reborn in happiness, in a heavenly state.)

☆ 諫誨五法 ⇒ ① 應時語、② 真實語、③ 柔和語、④ 利益語、⑤ 慈心語。

15. 諫誨五法

pañca dhamme codetabbo (AN 5.167) [21]

Codakena, āvuso, bhikkhunā param codetukāmena pañca dhamme ajjhattam upaṭṭhapetvā paro codetabbo.

友！比丘欲諫誨他人時，於內心現前五法，方可諫誨他人：

Five points, friends, should be present inwardly to a brother who is desirous of chiding another. (In correcting, friends, a beggar should keep in mind five things when he desires to correct another:)

Kālena vakkhāmi no akālena,

(1) 『我於應時語，非時不語。』

I will speak at a timely moment, not at an untimely moment.

(Let me speak in a timely way, not in a way that is not timely;)

bhūtena vakkhāmi no abhūtena,

(2) 『我應語實，不語不實。』

I will utter what is true, not what is fictitious,

(Let me speak with veracity, not without veracity;)

saṇhena vakkhāmi no pharusena,

(3) 『我應語柔和之語，不語粗語。』

I will speak mildly, not roughly.

(Let me speak gently, not harshly;)

atthasaṃhitena vakkhāmi no anattasaṃhitena,

(4) 『我須為利益而語，非為無利益。』

I will speak from a desire for his good, not for his hurt.

(Let me speak about what is profitable, not what is not profitable;)

mettacittena [mettācittena (katthaci)] vakkhāmi no dosantarenāti.

(5) 『我應以慈心語，不懷瞋恚語。』

I will speak with love in my heart, not enmity.'

(Let me speak with friendliness in my heart not with an angry attitude;)

Codakena, āvuso, bhikkhunā param codetukāmena ime pañca dhamme ajjhattam upaṭṭhapetvā paro codetabbo.

友！比丘欲諫誨他人時，應於內心，現起此等五法，方可諫誨他人。

(In correcting, friends, these are the five things a beggar should keep in mind when he desires to correct another.)

☆ 五精勤分 ⇒ ① 有淨信、② 少病惱、③ 無諂誑、④ 勤精進、⑤ 生滅觀智。

16. 五精勤分——五種精勤條件

Pañca padhāniyaṅgāni (AN 5.135) [22]

〔第二十二卷 ㊦〕 317. Idhāvuso, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṃ – 'itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato, lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti.

① 友！於此有比丘，有淨信，信如來之正覺，謂：『此世尊實是①阿羅漢——應供者、②正遍知——正等覺、③明行足者、④善逝者、⑤世間解者、⑥無上士者、⑦調御丈夫者、⑧天人師、⑨佛、⑩世尊。』；

Five factors in spiritual wrestling. Herein, friends, a brother has confidence, believing in the Tathāgata's enlightenment: — 'Thus is the Exalted One: he is Arahant fully awakened, wisdom he has, and righteousness; he is the Well-Farer; he has knowledge of the worlds; he is the supreme driver of men willing to be tamed; the teacher of devas and men; the Awakened and Exalted One'—

(Five dimensions of striving: Here, friends, a beggar has faith, believing in the awakening of the Tathagata: Thus is the Bhagava, Arahant, Consummately-Self-Awakened, perfected in vision and conduct, The Wellcome One, World-Knower, unsurpassable Dhamma-coach for man, teacher of gods and men, A Buddha, The Lucky Man.)

Appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nātisitāya nāccuṇhāya majjhimāya padhānakkhamāya.

② 為少病、少惱、消化良好、體溫平均：不太過冷、不失熱、得中庸、堪精進；

he is in good health, exempt from suffering, endowed with a smoothly assimilating digestion, neither overheated nor too chilly, but medium, suited for exertion.

(He has few oppressions, few upsets, is possessed of smoothly assimilating digestion, neither too cool nor too hot, but in between, of a sort for making effort.)

Asaṭho hoti amāyāvī, yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu.

③ 於大師、賢智者、同梵行者前，無諂、無誑、如實表示自己；

He is not deceitful nor crafty, honestly making known himself for what he is to the Teacher, or to wise persons among his fellow-disciples.

(He has no dishonesty, is undeceiving about himself, is no boaster to his Teacher or to the wise among his fellow Brahma-farers.)

Āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ
upasampadāya thāmaṇā dāḥaparakkamo anikkhittadhuro kusalesu dhammesu.

④ 發_フ勤_ク精_{シツ}進_{シユ}而_ル住_ス：斷_{タツ}不_フ善_ヲ法_フ、成_{シユ}就_ス善_ヲ法_フ、
積_{シユ}極_{シユ}進_{シユ}取_ル、不_フ捨_セ善_ヲ法_フ；

He maintains a flow of energy in eliminating wrong states of mind and evoking good states, vigorous, strongly reaching out, not shirking toil with respect to good states of mind.

(He lives with roused energy, letting go of unskillful things, taking up skillful things, steadfast, of steady exertion, not putting down the undertaking of skillful things.)

Paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya
sammādukkhakkhayagāminiyā.

⑤ 具_フ足_ツ正_{シユ}慧_ヱ、成_{シユ}就_ス生_{シユ}滅_セ觀_{カン}智_チ、作_ス聖_{シユ}決_{ケツ}擇_セ、
導_ド致_シ一_ニ切_ニ苦_ヲ滅_セ。

He has insight, being endowed with understanding which goes to the rise and cessation of all things. Ariyan, penetrating, going to the perfect destruction of ill.

(He has wisdom, he is wise to what leads to rise and fall, being possessed of that aristocratic penetration that leads to consummate destruction of Pain.)

17. 五淨居

Pañca suddhāvāsā (MN 41, 439-443) [23]

〔第二十三卷 ㊦〕 318. avihā, atappā, sudassā, sudassī, akaniṭṭhā.

(1) 無_ク煩_{ハフ}天_{テン}、(2) 無_ク熱_{ネツ}天_{テン}(3) 善_ヲ見_ミ天_{テン}、(4) 善_ヲ現_{ゲン}天_{テン}、
(5) 阿_ア迦_ヤ膩_ニ吒_タ天_{テン} (色_{シキ}究_ク竟_{ケツ}天_{テン})。

Five Pure Abodes, to wit, the heavens called Avihā, Atappā, Sudassā, Sudassī, Akaniṭṭha.

(Five pure habitations: Without-violence, without torment, being pure, among the pure, without youngsters.)

18. 五不還

Pañca anāgāmino (SN 48.17, 487) [23]

antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī,
uddhamsoṭakaniṭṭhagāminī.

(1) 中_{チュウ}般_{ハン}涅_{ニツ}槃_{ハン}、(2) 生_{シユ}般_{ハン}涅_{ニツ}槃_{ハン}、(3) 無_ク行_{コウ}般_{ハン}涅_{ニツ}槃_{ハン}、
(4) 有_ユ行_{コウ}般_{ハン}涅_{ニツ}槃_{ハン}、(5) 上_{ジョウ}流_{リウ}至_シ色_{シキ}究_ク竟_{ケツ}天_{テン}。

Five classes of persons become Never-returns: — one who passes away before middle age in that world in which he has been reborn, one who so passes after middle age, one who so passes without much toil, with ease, one who so passes with toil and difficulty, one who striving 'upstream' is reborn in the Akaniṭṭha world.

(Five Non-Returns: Midway-All-round-unbound, reduced-all-round-unbound, no-confounding-all-round-unbounding, with-confounding-all-round-unbounding, the up-stream-to-the-Akaniṭṭha-goer.)

☆ 五心荒蕪（五種心栽） ⇒ ① 於佛有疑、② 於法有疑、③ 於僧有疑、④ 於學有疑、⑤ 瞋於同梵。

19. 五心荒蕪

Pañca cetokhilā (AN 5.205) [24]

〔第二十四卷 ㊦〕 319. Idhāvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.

① 友！於此有比丘，對於大師（佛陀）有疑、惑、期待、心煩、意亂、不能信解、不得淨信。

Five spiritual barrennesses. Herein, friends, a brother doubts, is perplexed about the Master, comes to no definite choice, is not satisfied.

(Five mental sticking points: Here, friends, a bhikkhu has perplexity, doubt and vascillation about the Teacher and can neither make up his mind or find tranquillity.)

Yo so, āvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ paṭhamo cetokhilo.

友！若是有比丘，如是：對於大師（佛陀）有疑、惑、期待、心煩、意亂、不能信解、不得淨信者，彼雖熱勤、專念、堪忍、精勤，然而心卻不皈依敬。如是：彼雖熱勤、專念、堪忍、精勤，然而心卻不皈依敬者，此為第一心荒蕪。

He being thus, his mind does (mo: sic? does not) incline (lit. bend) towards ardour, devotion, perserverance, exertion: — this is the first barrenness.

(This perplexity, doubt and vascillation concerning the Teacher this inability to make up his mind or find tranquillity being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort. This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the first mental sticking point.)

Puna caparaṃ, āvuso, bhikkhu dhamme kaṅkhati vicikicchati...pe...

② 復次，友！於此有比丘，對於（佛陀）教法有疑惑、期待、心煩意亂、不能信解、不得淨信。友！若有比丘，如是：對於（佛陀）教法有疑惑、期待、心煩意亂、不能信解、不得淨信者，彼雖熱勤、專念、堪忍、精勤，然而心卻不皈依敬。如是：彼雖熱勤、專念、堪忍、精勤，然而心卻不皈依敬者，此為第二心荒蕪。

When he doubts, is perplexed about the Doctrine,

(Again, additionally friends, a bhikkhu has perplexity, doubt and vascillation about the Dhamma and can neither make up his mind or find tranquillity. This perplexity, doubt and vascillation concerning the Dhamma this inability to make up his mind or find tranquillity being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort. This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the second mental sticking point.)

saṅghe kaṅkhati vicikicchati...

③ 復次，友！於此有比丘，對於（佛陀）僧伽有疑惑、期待、心煩意亂、不能信解、不得淨信。友！若有比丘，如是：對於（佛陀）僧伽有疑惑、期待、心煩意亂、不能信解、不得淨信者，彼雖熱勤、專念、堪忍、精勤，然而心卻不皈依敬。如是：彼雖熱勤、專念、堪忍、精勤，然而心卻不皈依敬者，此為第三心荒蕪。

(Again, additionally friends, a bhikkhu has perplexity, doubt and vascillation about the Sangha and can neither make up his mind or find tranquillity. This perplexity, doubt and vascillation concerning the Sangha this inability to make up his mind or find tranquillity being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort. This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the third mental sticking point.)

sikkhāya kaṅkhati vicikicchati...

④ 復次，友！於此有比丘，對於學處（戒律）有疑惑、期待、心煩意亂、不能信解、不得淨信。友！若有比丘，如是：對於學處（戒律）有疑惑、期待、心煩意亂、不能信解、不得淨信者，彼雖熱勤、專念、堪忍、精勤，然而心卻不皈依敬。如是：彼雖熱勤、專念、堪忍、精勤，然而心卻不皈依敬者，此為第四心荒蕪。

the Order, the Training, these are, in order, the second, third and fourth barrennesses.

(Again, additionally friends, a bhikkhu has perplexity, doubt and vascillation about the way to seek and can neither make up his mind or find tranquillity. This perplexity, doubt and vascillation concerning the way to seek this inability to make up his mind or find tranquillity being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort. This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the fourth mental sticking point.)

sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto.

⑤ 復次，友！於此有比丘，在出家同伴間，或有冒犯、有不悅意、受到打擊、心生荒蕪。

When he is offended with his fellow-disciples, vexed, agitated, sterile towards them, he being thus, his mind does not incline towards ardour, etc.

(Again, additionally friends, a bhikkhu has anger and displeasure with regard to his fellow Brahmarers, afflicted at heart, he is stuck.)

Yo so, āvuso, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ pañcama cetokhilo.

友！若有比丘，如是：在出家同伴間，或有冒犯、有不悅意、受到打擊、心生荒蕪者，彼雖熱勤、專念、堪忍、精勤，然而心卻不皈依敬。如是：彼雖熱勤、專念、堪忍、精勤，然而心卻不皈依敬者，此為第五心荒蕪。

(This anger and displeasure with regard to his fellow Brahmarers, this affliction of heart, this being stuck being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort. This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the fifth mental sticking point.)

☆ 五心縛 ⇒ ① 不離愛染、② 不離身貪、③ 不離色貪、④ 不離食樂、
勝樂、觸樂、眠樂、⑤ 不離祈願。

20. 五心縛

Pañca cetasovinibandhā (AN 5.206) [25]

〔第二十五卷 ㊦〕 320. Idhāvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatatāṇho.

① 友！ 於此有比丘， 於慾愛不離貪染、 不離願望、 不離摯愛、 不離渴求、 不離熱惱、 不離渴愛者。

Five bondages of the mind. Herein, brethren, when a brother has not got rid of the passion for sense-desires, of desire, fondness, thirst, fever, craving for them,

(Five mental rebindings: Here, friends, a beggar has, with regard to the carnal pleasures, not foregone lust, not foregone wanting, not foregone affection, not foregone thirst, not foregone the hysteria, not foregone the hunger.)

Yo so, āvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatatāṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

友！ 若有比丘， 於慾愛不離貪染、 不離願望、 不離摯愛、 不離渴求、 不離熱惱、 不離渴愛者； 彼心雖熱勤、 專念、 堪忍、 精勤而不恭順；

he being thus, his mind does not incline towards ardour, devotion, perseverance, exertion.

(This not having foregone lust, not having foregone wanting, not having foregone affection, not having foregone thirst, not having foregone the hysteria, not having foregone the hunger with regard to carnal pleasures being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.)

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Ayam paṭhamo cetaso vinibandho.

而其心如是熱勤、 專念、 堪忍、 精勤而不恭順者， 此為第一心束縛。

(This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the first mental rebinding.)

Puna caparaṃ, āvuso, bhikkhu kāye avītarāgo hoti...pe...

② 復次，友！於此有比丘，於身不離貪染、不離願望、不離摯愛、不離渴求、不離熱惱，不離渴愛者。友！若有比丘，於身不離貪染、不離願望、不離摯愛、不離渴求、不離熱惱，不離渴愛者；彼心雖熱勤、專念、堪忍、精勤而不恭順；而其心如是熱勤、專念、堪忍、精勤而不恭順者，此為第二心束縛。

In the same way, when a brother has not got rid of the passion, desire, fondness, thirst, fever, craving for his own person,

(And additionally, friends, a beggar has, with regard to body not foregone lust, not foregone wanting, not foregone affection, not foregone thirst, not foregone the hysteria, not foregone the hunger. This not having foregone lust, not having foregone wanting, not having foregone affection, not having foregone thirst, not having foregone the hysteria, not having foregone the hunger with regard to body being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort. This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the second mental rebinding.)

rūpe avītarāgo hoti...pe...

③ 復次，友！於此有比丘，於色不離貪染、不離願望、不離摯愛、不離渴求、不離熱惱，不離渴愛者。友！若有比丘，於色不離貪染、不離願望、不離摯愛、不離渴求、不離熱惱，不離渴愛者；彼心雖熱勤、專念、堪忍、精勤而不恭順；而其心如是熱勤、專念、堪忍、精勤而不恭順者，此為第三心束縛。

or again for external objects, he being thus, his mind does not incline towards ardour, devotion, perseverance, exertion.

(And additionally, friends, a beggar has, with regard to materiality not foregone lust, not foregone wanting, not foregone affection, not foregone thirst, not foregone the hysteria, not foregone the hunger. This not having foregone lust, not having foregone wanting, not having foregone affection, not having foregone thirst, not having foregone the hysteria, not having foregone the hunger with regard to materiality being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort. This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the third mental rebinding.)

puna caparam, āvuso, bhikkhu yāvadattham udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati...pe...

④ 復次，友！於此有比丘，唯取食胃之所欲，享受勝樂、觸樂、眠樂而住，彼心雖熱勤、專念、堪忍、精勤而不恭順；而其心如是熱勤、專念、堪忍、精勤而不恭順者，此為第四心束縛。

Fourthly, if a brother have eaten as much as his stomach can hold, and then abides given over to the ease of repose, of turning from this side to that, of sloth . . .

(And, additionally friends, a beggar, having filled his belly with as much food as he likes applies himself to habit of enjoying the pleasure of the bed, the pleasure of touch, the pleasure of torpor. This filling his belly with as much food as he likes and applying himself to the habit of enjoying the pleasure of the bed, the pleasure of touch, the pleasure of torpor being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort. This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the fourth mental rebinding.)

puna caparam, āvuso, bhikkhu aññataram devanikāyaṃ paṇidhāya brahmacariyaṃ carati – 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti.

⑤ 復次，友！於此有比丘，有類祈願諸天眾而修梵行，謂：『我以此等禁戒、苦行、梵行，為天或天之類！』

and, fifthly, if a brother have adopted the religious life with the aspiration of belonging to some one or other of the deva-groups, thinking: — 'By these rules or by these rites or by these austerities or by this religious life I shall become a greater, or a lesser deva;

(And, additionally friends, a beggar walks this Brahma-Faring intent on some group of gods thinking: "In this way, by this practice and by this ethical conduct and by these self-sacrifices, by this Brahma-Faring I will become a god or one in the company of these gods.")

Yo so, āvuso, bhikkhu aññataram devanikāyaṃ paṇidhāya brahmacariyaṃ carati – 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

友！有比丘如是——類以祈願諸天眾而修梵行，謂：『我以此等禁戒、苦行、梵行，為天或天之類！』如是，比丘之心雖熱勤、專念、堪忍、精勤而不恭順；

he being thus, his mind does not incline towards ardour, devotion, perseverance, exertion.

(This waling this Brahma-Faring intent on some group of gods thinking: "in this way, by this practice and by this ethical conduct and by these self-sacrifices, by this Brahma-Faring I will become a god or one in the company of these gods," being the case, friends, a beggar's heart is disinclined towards struggle, devotion, stick-to-it-iveness, making effort.)

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Ayaṃ pañcama cetaso vinibandho.

而^ル且^セ、其^ノ心^ヲ如^ク是^ノ熱^ヲ勤^ム、專^ニ心^ヲ、堪^テ忍^ム、精^ニ勤^ム而^ル不^ク恭^ム順^ム者^キ、此^ガ為^ス、第^ハ五^ノ心^ヲ束^ス縛^ス。

(This disinclination of the heart towards struggle, devotion, stick-to-it-iveness, and making effort is the fifth mental rebinding.)

21. 五（感官）根

Pañcindriyāni (MN 43, 449-459) [25]

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.

① 眼^ノ根^ヲ、② 耳^ノ根^ヲ、③ 鼻^ノ根^ヲ、④ 舌^ノ根^ヲ、⑤ 身^ノ根^ヲ。

Five faculties, to wit, those of the five senses.

(Five Forces: The force of the eye, the force of the ear, the force of the nose, the force of the tongue, the force of the body.)

22. 復五（感受）根

Aparānīpi pañcindriyāni (SN 36.22, 270) [25]

sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ.

① 樂^ノ根^ヲ、② 苦^ノ根^ヲ、③ 喜^ノ根^ヲ、④ 憂^ノ根^ヲ、⑤ 捨^ノ根^ヲ。

Other five faculties, to wit, that of pleasure, of pain, joy, grief, indifference.

(Another five forces: The force of pleasure, the force of pain, the force of mental ease, the force of mental pain, the force of detachment.)

☆ 有學五力（如來五力）*pañca-sekha-bala* (AN 5.11-12) ⇒ ① 信力 *saddhā-bala*、② 慚力 *hiri-bala*、③ 愧力 *ottappa-bala*、④ 精進力 *virīya-bala*、⑤ 慧力 *paññā-bala*。

23. 復五（道品）根

Aparānīpi pañcindriyāni (SN 48.9, 479) [25]

saddhindriyaṃ, viriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ."

① 信^ノ根^ヲ、② 精^ニ進^ム根^ヲ、③ 念^ノ根^ヲ、④ 定^ノ根^ヲ、⑤ 慧^ノ根^ヲ。

Other five faculties, to wit, that of faith, energy, mindfulness, concentration, insight.

(Another five forces: The force of faith, the force of energy, force of mind, the force of getting high, the force of wisdom.)

☆ 五出離界 ⇒ ① 出離慾愛、② 出離瞋恚、③ 出離傷害、④ 出離色想、⑤ 出離身想。

24. 五出離界

Pañca nissaraṇiyā dhātuyo (AN 5.200) [26]

Pañca nissaraṇiyā [nissāraṇiyā (sī. syā. kaṃ. pī.) tīkā oloketabbā] dhātuyo.

〔第二十六卷 ㊦〕 321. Idhāvuso, bhikkhuno kāme manasikaroto kāmesu cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.

(1) 於_レ此_チ， 友_ヲ！ 若_シ比_レ丘_ニ作_ル意_ヲ（注_ス意_ヲ）慾_ハ（慾_ハ愛_ヲ）時_ニ，
其_ノ心_ヲ不_レ趣_ム入_ル慾_ハ， 不_レ信_ズ樂_ニ、 不_レ安_ヲ住_ス、 不_レ被_テ釋_テ放_ス；

Five elements tending to deliverance. Herein, friends, when a brother is contemplating sensuous desires, his heart does not leap forward to them, nor rest complacent in them, does not choose them.

(Five elements of escape: Here friends a beggar, mentally working on sensuality, does not gather-in, does not become comfortable with, does not take his stand on, does not unharness the sensuality in his heart,)

Nekkhammaṃ kho panassa manasikaroto nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.

然_ル而_ル， 若_シ彼_ノ作_ル意_ヲ（注_ス意_ヲ）離_カ慾_ハ時_ニ， 其_ノ心_ヲ趣_ム入_ル
捨_テ離_カ、 信_ズ樂_ニ、 安_ヲ住_ス、 被_テ釋_テ放_ス；

But when he is contemplating renunciation of them, his heart leaps forward, rests complacent in it, chooses it.

(mentally working on giving-up, gathers-in, becomes comfortable with, takes his stand on, unharnesses the giving-up in his heart,)

Tassa taṃ cittaṃ sugataṃ subhāvitam suvutṭhitam suvimuttaṃ viṣamyuttaṃ kāmehi.

如_シ是_ノ， 彼_ノ心_ヲ善_ク於_レ離_カ慾_ハ、 善_ク於_レ修_ス習_ス、 善_ク於_レ出_テ
起_ル、 善_ク於_レ解_セ脫_ス、 善_ク於_レ離_カ繫_ス；

This frame of mind he gets well inhand, well developed, well lifted up, well freed and detached from sense desires.

(and, getting such state of mind well developed, well established, well freed from sensuality,)

Ye ca kāmapaccayā uppajjanti āsavā vighātā pariāhā [vighātapariāhā (syā. kaṃ.)], mutto so tehi, na so taṃ vedanaṃ vedeti.

所_レ以_テ， 凡_レ緣_ハ慾_ハ愛_ヲ， 所_レ生_ズ諸_ニ漏_カ、 苦_ヲ惱_ス、 熱_ヲ惱_ス，
皆_ハ由_テ此_チ脫_ス離_カ、 彼_ノ經_テ驗_ヲ由_テ感_テ受_テ出_テ離_カ；

And those intoxicants, whose miseries, those fevers which arise in consequence of sense-desires, from all these he is freed, nor does he feel that sort of feeling.

(so that, truly disconnected and free from those reverberations of sensuality that may reappear, the consuming passions of the no-goods destroyed, there is no experience of such sensations,)

Idamakkhātaṃ kāmānaṃ nissaraṇaṃ.

此名爲：『由慾（慾愛）出離！』

This is pronounced to be the first deliverance.

(this is called the escape from sensuality.)

“Puna caparaṃ, āvuso, bhikkhuno byāpādaṃ manasikaroto byāpāde cittaṃ na pakkhandati na paṣīdati na santiṭṭhati na vimuccati.

(2) 復次，友！若比丘作意（注意）瞋（惡意）時，其心不趣入瞋，不信樂、不安住、不被釋放；

Similarly for the other four elements, namely, from ill will,

(Again additionally, friends a beggar, mentally working on anger, does not gather-in, does not become comfortable with, does not take his stand on, does not unharness the anger in his heart,)

Abyāpādaṃ kho panassa manasikaroto abyāpāde cittaṃ pakkhandati paṣīdati santiṭṭhati vimuccati.

然而，若彼作意（注意）離瞋時，其心趣入捨離、信樂、安住、被釋放；

(mentally working on non-anger, gathers-in, becomes comfortable with, takes his stand on, unharnesses the non-anger in his heart,)

Tassa taṃ cittaṃ sugataṃ subhāviṭṭhaṃ suvutṭhitaṃ suvimuttaṃ viṣamyuttaṃ byāpādena.

如是，彼心善於離瞋、善於修習、善於出起、善於解脫、善於離繫；

(and, getting such state of mind well developed, well established, well freed from anger,)

Ye ca byāpādapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti.

所以，凡緣瞋恚，所生諸漏、苦惱、熱惱，皆由此脫離、彼經驗由感受出離；

(so that, truly disconnected and free from those reverberations of anger that may reappear, the consuming passions of the no-goods destroyed, there is no experience of such sensations,)

Idamakkhātaṃ byāpādassa nissaraṇaṃ.

此名爲：『由瞋（惡意）出離！』

(this is called the escape from anger.)

“Puna caparaṃ, āvuso, bhikkhuno vihesaṃ manasikaroto vihesāya cittaṃ na pakkhandati na paṣīdati na santiṭṭhati na vimuccati.

(3) 復次，友！若比丘作意（注意）害（傷害）時，其心不趣入害，不信樂、不安住、不被釋放；

cruelty,

(Again additionally, friends a beggar, mentally working on cruelty, does not gather-in, does not become comfortable with, does not take his stand on, does not unharness the cruelty in his heart,)

Avihesaṃ kho panassa manasikaroto avihesāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.

然^ル而^ル， 若^シ彼^ノ作^ス意^ニ（注^ス意^ニ） 離^カ害^ヲ時^ニ， 其^ノ心^ヲ趣^ム入^ル捨^テ離^カ、 信^ニ樂^カ、 安^ニ住^ス、 被^テ釋^ス放^ス；
(mentally working on non-cruelty, gathers-in, becomes comfortable with, takes his stand on, unharnesses the non-cruelty in his heart,)

Tassa taṃ cittaṃ sugataṃ subhāvitāṃ suvutṭhitaṃ suvimuttaṃ viṣaṃyuttaṃ vihesāya.

如^シ是^ニ， 彼^ノ心^ヲ善^ニ於^ニ離^カ害^ヲ、 善^ニ於^ニ修^ス習^ス、 善^ニ於^ニ出^ス起^ス、 善^ニ於^ニ解^ス脫^ス、 善^ニ於^ニ離^カ繫^ス；
(and, getting such state of mind well developed, well established, well freed from cruelty,)

Ye ca vihesāpaccayā uppajjanti āsavā vighātā pariḷhā, mutto so tehi, na so taṃ vedanaṃ vedeti.

所^レ以^テ， 凡^ソ緣^ヲ傷^ス害^ヲ， 所^レ生^ス諸^ノ漏^ヲ、 苦^ヲ惱^ス、 熱^ヲ惱^ス，
 皆^レ由^テ此^ヲ脫^ス離^カ、 彼^ノ經^ニ驗^ス由^テ感^ス受^ス出^ス離^カ；
(so that, truly disconnected and free from those reverberations of cruelty that may reappear, the consuming passions of the no-goods destroyed, there is no experience of such sensations,)

Idamakkhātaṃ vihesāya nissaraṇaṃ.

此^ヲ名^ズ為^ス： 『 由^テ害^ヲ（傷^ス害^ヲ） 出^ス離^カ！ 』
(this is called the escape from cruelty.)

“Puna caparaṃ, āvuso, bhikkhuno rūpe manasikaroto rūpesu cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.

(4) 復^タ次^ニ， 友^ニ！ 若^シ比^ノ丘^ノ作^ス意^ニ（注^ス意^ニ） 色^ヲ（色^ヲ想^ス） 時^ニ，
 其^ノ心^ヲ不^レ趣^ム入^ル色^ヲ， 不^レ信^ニ樂^カ、 不^レ安^ニ住^ス、 不^レ被^テ釋^ス放^ス；
external objects,
(Again additionally, friends a beggar, mentally working on materialism, does not gather-in, does not become comfortable with, does not take his stand on, does not unharness the materialism in his heart,)

Arūpaṃ kho panassa manasikaroto arūpe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.

然^ル而^ル， 若^シ彼^ノ作^ス意^ニ（注^ス意^ニ） 離^カ色^ヲ時^ニ， 其^ノ心^ヲ趣^ム入^ル捨^テ離^カ、 信^ニ樂^カ、 安^ニ住^ス、 被^テ釋^ス放^ス；
(mentally working on non-materialism, gathers-in, becomes comfortable with, takes his stand on, unharnesses the non-materialism in his heart,)

Tassa taṃ cittaṃ sugataṃ subhāvitāṃ suvutṭhitaṃ suvimuttaṃ viṣaṃyuttaṃ rūpehi.

如^シ是^ニ， 彼^ノ心^ヲ善^ニ於^ニ離^カ色^ヲ、 善^ニ於^ニ修^ス習^ス、 善^ニ於^ニ出^ス起^ス、 善^ニ於^ニ解^ス脫^ス、 善^ニ於^ニ離^カ繫^ス；
(and, getting such state of mind well developed, well established, well freed from materialism,)

Ye ca rūpapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti.

所以，凡緣色想，所生諸漏、苦惱、熱惱，皆由此脫離、彼經驗由感受出離；

(so that, truly disconnected and free from those reverberations of materialism that may reappear, the consuming passions of the no-goods destroyed, there is no experience of such sensations,)

Idamakkhātāṃ rūpānaṃ nissaraṇaṃ.

此名爲：『由色（色想）出離！』

(this is called the escape from materialism.)

“Puna caparaṃ, āvuso, bhikkhuno sakkāyaṃ manasikaroto sakkāye cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.

(5) 復次，友！若比丘作意（注意）身（身想）時，其心不趣入身，不信樂、不安住、不被釋放；

and individuality.

(Again additionally, friends a beggar, mentally working on the idea of own-self, does not gather-in, does not become comfortable with, does not take his stand on, does not unharness the idea of own-self in his heart,)

Sakkāyanirodhaṃ kho panassa manasikaroto sakkāyanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.

然而，若彼作意（注意）離身時，其心趣入捨離、信樂、安住、被釋放；

(mentally working on eradication of own-self, gathers-in, becomes comfortable with, takes his stand on, unharnesses the eradication of own-self in his heart,)

Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ sakkāyena.

如是，彼心善於離身、善於修習、善於出起、善於解脫、善於離繫；

(and, getting such state of mind well developed, well established, well freed from the idea of own-self,)

Ye ca sakkāyapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti.

所以，凡緣身想（身見），所生諸漏、苦惱、熱惱，皆由此脫離、彼經驗由感受出離；

(so that, truly disconnected and free from those reverberations of the idea of own-self that may reappear, the consuming passions of the no-goods destroyed, there is no experience of such sensations,)

Idamakkhātāṃ sakkāyassa nissaraṇaṃ.

此名爲：『由身（身想）出離！』

(this is called the escape from own-self.)

☆ 五解脫處 ⇒ ① 師或同梵（聞所成慧）、② 為人說法（聞所成慧）、③ 為人讀誦（聞所成慧）、④ 思惟法義（思所成慧）、⑤ 觀察禪相（修所成慧）。

25. 五解脫處

Pañca vimuttāyatanāni (AN 5.26) [27]

〔第二十七卷 ㊟〕 322. Idhāvuso, bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī.

(1) 友！於此，有親教師或可敬同梵行者，為比丘說法——

Five occasions of emancipation. Herein, friends, when the Master, or a reverend fellow-disciple teaches the Norm to a brother,

(Five spheres of freedom: Here friends a beggar is taught dhamma by the Master or by some esteemed Guru in the BrahmaLife.)

Yathā yathā, āvuso, bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī.

友！無論何種方式，有親教師或可敬同梵行者，為比丘說法；

(Suchas suchas he is taught by the Master or by some esteemed Guru in the BrahmaLife, friends,)

Tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.

無論如何，彼（比丘）能夠從其（所聞）法要，覺知義、覺知法；

according as the teaching is given, the listener comes to know both the matter of the doctrine, and the text of the doctrine.

(and such as such is as a beggar's experience of dhamma is attained and such is as the experience of dhamma he gets: from such is delight born from the experience he gains in the experience of dhamma.)

Tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

而且，覺知義、覺知法者，則生歡喜滿足（戒具足）；

有喜足者，則生禪悅（喜菩提分）；

有禪悅者，身得輕安（輕安菩提分）；

身輕安者，經驗樂受（精進菩提分）；

覺樂受者，則心得定（定菩提分）；

(心定者如實知見，如實知見而厭患，厭患而離貪，離貪而解脫。)

And gladness springs up in him, and in him gladdened zest springs up; his mind enraptured, the faculties become serene; with serenity comes happiness, and of him thus happy the heart is stayed and firm. (From such delight there is born enthusiasm; enthusiastic in mind, the body is calmed, calmed in body he experiences pleasure, pleased at heart he gets high.)

Idaṃ paṭhamam vimuttāyatanam.

此為第一解脫處。

This is the first occasion.

(This is the first sphere of freedom.)

"Puna caparam, āvuso, bhikkhuno na heva kho satthā dhammam deseti aññataro vā garuṭṭhāniyo sabrahmacārī, api ca kho yathāsutam yathāpariyattam dhammam vitthārena paresam deseti...pe...

(2) 復次，友！有親教師或可敬同梵行者，不為比丘說法；但是，從其所聞，如其知解，詳細為他人說法——

友！無論何種方式，比丘從其所聞，如其知解，詳細為他人說法；無論如何，彼

(比丘) 能夠從其(所聞)法要，覺知義、覺知法；而且，覺知義、覺知法者，則生歡喜滿足(戒具足)；

有喜足者，則生禪悅(喜菩提分)；

有禪悅者，身得輕安(輕安菩提分)；

身輕安者，經驗樂受(精進菩提分)；

覺樂受者，則心得定(定菩提分)；

(心定者如實知見，如實知見而厭患，厭患而離貪，離貪而解脫。)

此為第二解脫處。

In the next place, a brother has a similar experience not from hearing the Master or a reverend fellow-disciple teach, but while himself teaching others the Norm in detail, as he has learnt and got it by memory ... This is the second occasion.

(Again, additionally, friends, a beggar has not had dhamma taught to him by the Master or by some esteemed Guru in the BrahmaLife, however such is heard and dhamma is thoroughly understood from the detailed teaching of others. Such as suchas is heard and such dhamma as is thoroughly understood of the detailed teaching of others, friends, and such as such is as a beggar's experience of dhamma is attained and such is as the experience of dhamma he gets: from such is delight born from the experience he gains in the experience of dhamma. From such delight there is born enthusiasm; enthusiastic in mind, the body is calmed, calmed in body he experiences pleasure, pleased at heart he gets high. This is the second sphere of freedom.)

api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti...pe...

(3) 復次，友！有親教師或可敬同梵行者，不為比丘說法；也未，從其所聞，如其知解，詳細為他人說法；但是，從其所聞，如其知解，詳細為他人讀誦——

友！無論何種方式，比丘從其所聞，如其知解，詳細為他人讀誦；無論如何，彼

(比丘) 能夠從其(所聞)法要，覺知義、覺知法；而且，覺知義、覺知法者，則生歡喜滿足(戒具足)；

有喜足者，則生禪悅(喜菩提分)；

有禪悅者，身得輕安(輕安菩提分)；

身輕安者，經驗樂受(精進菩提分)；

覺樂受者，則心得定(定菩提分)；

(心定者如實知見，如實知見而厭患，厭患而離貪，離貪而解脫。)

此為第三解脫處。

In the third place, a brother has a similar experience, not on those first two occasions, but when he is reciting the doctrines of the Norm in detail as he has learnt and got them by memory ... This is the third occasion.

(Again, additionally, friends, a beggar has not had dhamma taught to him by the Master or by some esteemed Guru in the BrahmaLife, nor has such been heard and thoroughly understood from the detailed teaching of others, however such is heard and such dhamma is thoroughly understood from pieced-together memorizations. Such as such is heard and such dhamma as is thoroughly understood from pieced-together memorizations, friends, and such as such is as a beggar's experience of dhamma is attained and such is as the experience of dhamma he gets: from such is delight born from the experience he gains in the experience of dhamma. From such delight there is born enthusiasm; enthusiastic in mind, the body is calmed, calmed in body he experiences pleasure, pleased at heart he gets high. This is the third sphere of freedom.)

api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati...pe...

(4) 復次，友！有親教師或可敬同梵行者，不為比丘說法；也未，從其所聞，如其知解，詳細為他人說法；也未，從其所聞，如其知解，詳細為他人讀誦；但是，從其所聞，如其知解，而在心中隨時思惟（隨尋）、隨時等待（隨伺）、於意念隨時觀察（身心）諸法——

友！無論何種方式，比丘從其所聞，如其知解，而在心中隨時思惟（隨尋）、隨時等待（隨伺）、於意念隨時觀察（身心）諸法；無論如何，彼（比丘）能夠從其所聞）法要，覺知義、覺知法；而且，覺知義、覺知法者，則生歡喜滿足（戒具足）；

有喜足者，則生禪悅（喜菩提分）；

有禪悅者，身得輕安（輕安菩提分）；

身輕安者，經驗樂受（精進菩提分）；

覺樂受者，則心得定（定菩提分）；

（心定者如實知見，如實知見而厭患，厭患而離貪，離貪而解脫。）

此為第四解脫處。

In the fourth place, a brother has a similar experience, not on those first three occasions, but when he applies his thought to the Norm as he has learnt and got it by memory, and sustains protracted meditation on it and contemplates it in mind ... This is the fourth occasion.

(Again, additionally, friends, a beggar has not had dhamma taught to him by the Master or by some esteemed Guru in the BrahmaLife, nor has such been heard and thoroughly understood from the detailed teaching of others, nor has such been heard and thoroughly understood from pieced-together memorizations, however such is heard and such dhamma is thoroughly understood from thinking over in mind and mental re-examination of reactions. Such as such is heard and such dhamma as is thoroughly understood from thinking over in mind and mental re-examination of reactions, friends, and such as such is as a beggar's experience of dhamma is attained and such is as the experience of dhamma he gets: from such is delight born from the experience he gains in the experience of dhamma. From such delight there is born enthusiasm; enthusiastic in mind, the body is calmed, calmed in body he experiences pleasure, pleased at heart he gets high. This is the fourth sphere of freedom.)

api ca khvassa aññataram samādhinimittam suggahitam hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdham paññāya.

(5) 復次，友！有親教師或可敬同梵行者，不為比丘說法；也未，從其所聞，如其知解，詳細為他人說法；也未，從其所聞，如其知解，詳細為他人讀誦；也未，從其所聞，如其知解，而在心中隨時思惟（隨尋）、隨時等待（隨伺）、於意念時觀察（身心）諸法；但是確實，能以智慧，善取某一禪相、善注意、善理解、善洞察而完全明白——

Finally, a brother has a similar experience, not on those first four occasions, but when he has well grasped some given clue to concentration, has well applied his understanding, has well thought it out, has well penetrated it by intuition ...

(Again, additionally, friends, a beggar has not had dhamma taught to him by the Master or by some esteemed Guru in the BrahmaLife, nor has such been heard and thoroughly understood from the detailed teaching of others, nor has such been heard and thoroughly understood from pieced-together memorizations, nor has such been heard and thoroughly understood from thinking over in mind and mental re-examination of reactions, however he has a good mastery of some mark of highgetting in which he has mentally well trained himself, which is well-grasped, well penetrated by wisdom.)

Yathā yathā, āvuso, bhikkhuno aññataram samādhinimittam suggahitam hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdham paññāya tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.

友！無論何種方式，比丘確實，能以智慧，善取某一禪相、善注意、善理解、善洞察而完全明白；無論如何，彼（比丘）能夠從其（所聞）法要，覺知義、覺知法；

(Such as such as is heard and such dhamma as is thoroughly understood from a good mastery of some mark of highgetting in which he has mentally well trained himself, which is well-grasped, well penetrated by wisdom, friends, and such as such is as a beggar's experience of dhamma is attained and such is as the experience of dhamma he gets: from such is delight born from the experience he gains in the experience of dhamma.)

Tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. Idaṃ pañcamaṃ vimuttāyatanam.

而^ル且^ク，覺^ハ知^ル義^一、覺^ハ知^ル法^二者^セ，則^レ生^ル歡^ハ喜^一滿^ク足^ク（戒^ハ具^ハ足^ク）；

有^ス喜^ハ足^ク者^セ，則^レ生^ル禪^ハ悅^ハ（喜^ハ菩^提分^二）；

有^ス禪^ハ悅^ハ者^セ，身^ハ得^ク輕^ハ安^ハ（輕^ハ安^ハ菩^提分^二）；

身^ハ輕^ハ安^ハ者^セ，經^ハ驗^ハ樂^ハ受^ハ（精^ハ進^ハ菩^提分^二）；

覺^ハ樂^ハ受^ハ者^セ，則^レ心^ハ得^ク定^ハ（定^ハ菩^提分^二）；

（心定者如實知見，如實知見而厭患，厭患而離貪，離貪而解脫。）

此^ハ為^ス第^ハ五^ハ解^ハ脫^ハ處^ハ。

This is the fifth occasion.

(From such delight there is born enthusiasm; enthusiastic in mind, the body is calmed, calmed in body he experiences pleasure, pleased at heart he gets high. This is the fifth sphere of freedom.)

☆ 五解脫想 ⇒ ① 無常想、② 無常者苦想、③ 苦者無我想、④ 捨斷想、⑤ 離貪想。

26. 五解脫成熟想

Pañca vimutti-paripācanīyā saññā (AN 5.72) [27]

aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā.

① 無^レ常^ハ想^ヲ、 ② 無^レ常^ハ者^ニ苦^ニ想^ヲ、 ③ 苦^ニ者^ニ無^レ我^ハ想^ヲ、
④ 捨^カ斷^カ想^ヲ、 ⑤ 離^カ貪^カ想^ヲ。

Five thoughts by which emancipation reaches maturity, to wit, the notion of impermanence, the notion of suffering in impermanence, the notion of no-soul in suffering, the notion of elimination, the notion of passionlessness.

(Five freedom-ripening perceptions: Perception of impermanence, perception of pain in impermanence, perception of not-self in pain, perception of letting go, perception of dispassion.)

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena pañca dhammā sammadakkhātā;

友^ハ！ 如^レ是^ハ， 彼^ハ正^ニ知^ル者^ニ、 正^ニ見^ル者^ニ、 應^ニ供^ガ者^ニ、
正^ニ等^ニ覺^ス者^ニ之^ノ世^ハ尊^ニ， 如^レ實^ニ宣^ス說^ス五^ノ法^ヲ。

These fivefold doctrines, friends, have been perfectly set forth ...

(These then, friends, are those five-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)

tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ
[saṅgītiyapañcakam nitthitam (syā. kaṃ.)].

故^ニ我^ハ等^ハ一^ニ切^ニ， 於^ニ今^ニ結^ス集^ス， 當^レ不^レ令^ス其^ノ紛^ニ諍^ス；
蓋^ニ令^ス此^ノ梵^ヲ行^ヲ永^ニ續^ス、 久^ニ住^ス；
為^ス眾^ノ生^ノ利^ニ益^ス、 眾^ノ生^ノ安^ニ樂^ス， 慈^ニ愍^ス世^ノ間^ノ， 為^ス諸^ノ
人^ノ天^ノ幸^ニ福^ス、 利^ニ益^ス、 安^ニ樂^ス也^ニ。

for the happiness of devas and men.

(In this situation, let us all gather to gether as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

卍 卍 卍

☆ 開示六法 Chakkaṃ (Sixes) [28~34]

〔第二十八卷 ㊦〕 323. "Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cha dhammā sammadakkhātā;

友！曾經，彼正知者、正見者、應供者、正等覺者之世尊，如實宣說六法。

*There are sixfold doctrines, friends, which have been perfectly set forth by the Exalted One who knows ...
(There are, friends, six-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)*

tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

故我等一切，於今結集，當不令其紛諍；
蓋令此梵行永續、久住；
為眾生利益、眾生安樂，慈愍世間，為諸
人天幸福、利益、安樂也。

for the happiness of devas and of men.

(In this situation, let us allgather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

Katame cha?

六法者何耶？

Which are they?

(What are these sixes?)

1. 內六處

Cha ajjhattivānāni āyatanāni (MN 148, 420-427) [28]

cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ.

(1) 眼處、(2) 耳處、(3) 鼻處、(4) 舌處、(5) 身處、(6) 意處。

Six fields of personal experience, to wit, sight, sound, smell, taste, touch and mind.

(Six internal realms: The realm of the eye, the realm of the ear, the realm of the nose, the realm of the tongue, the realm of the body, the realm of the mind.)

2. 外六處

Cha bāhirāṇi āyatanāni (MN 148, 420-427) [28]

rūpāyatanam, saddāyatanam, gandhāyatanam, rasāyatanam, phoṭṭhabbāyatanam, dhammāyatanam.

(1) 色^セ處^ス、(2) 聲^ソ處^ス、(3) 香^コ處^ス、(4) 味^ミ處^ス、(5) 觸^{ソク}處^ス、(6) 法^{ホウ}處^ス。

Six external fields [of objects of experience], to wit, sights, sounds, smells, tastes, tangibles, phenomena.

(Six external realms: The realm of material forms, the realm of sounds, the realm of scents, the realm of flavors, the realm of the tactile, the realm of mental objects.)

3. 六識身

Cha viññāṇakāyā (MN 148, 420-427) [28]

cakkhuviññāṇam, sotaviññāṇam, ghānaviññāṇam, jivhāviññāṇam, kāyaviññāṇam, manoviññāṇam.

(1) 眼^{ガン}識^シ、(2) 耳^ニ識^シ、(3) 鼻^ビ識^シ、(4) 舌^{ゼツ}識^シ、(5) 身^{シン}識^シ、(6) 意^イ識^シ。

Six groups of consciousness, to wit, visual, auditory, olfactory, sapid, tactual and perceptual-and-conceptual consciousness.

(Six bodies of consciousness: Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness.)

4. 六觸身

Cha phassakāyā (MN 148, 420-427) [28]

cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso.

(1) 眼^{ガン}觸^{ソク}、(2) 耳^ニ觸^{ソク}、(3) 鼻^ビ觸^{ソク}、(4) 舌^{ゼツ}觸^{ソク}、(5) 身^{シン}觸^{ソク}、(6) 意^イ觸^{ソク}。

Six groups of contacts, to wit, visual and other sensory contact, and impact on the mind.

(Six bodies of contact: Eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact.)

5. 六受身

Cha vedanākāyā (MN 148, 420-427) [28]

cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā.

(1) 眼_マ觸_ハ所_セ生_ル之_ニ受_ハ、 (2) 耳_ミ觸_ハ所_セ生_ル之_ニ受_ハ、 (3) 鼻_ハ觸_ハ所_セ生_ル之_ニ受_ハ、 (4) 舌_セ觸_ハ所_セ生_ル之_ニ受_ハ、 (5) 身_ハ觸_ハ所_セ生_ル之_ニ受_ハ、 (6) 意_ハ觸_ハ所_セ生_ル之_ニ受_ハ。

Six groups of feeling on occasion of sensory stimulus, to wit, the feeling that is excited when we see, hear, etc. or when we think.

(Six bodies of sense experience: Eye-contact sense experience, ear-contact sense experience, nose-contact sense experience, tongue-contact sense experience, body-contact sense experience, mind-contact sense experience.)

6. 六想身

Cha saññākāyā (SN 22.56) [28]

rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.

(1) 色_セ想_ハ、 (2) 聲_ミ想_ハ、 (3) 香_ハ想_ハ、 (4) 味_セ想_ハ、 (5) 觸_ハ想_ハ、 (6) 法_ハ想_ハ。

Six groups of perceptions, to wit, perception on occasion of sensory stimulus, or of ideas.

(Six bodies of perception: Perception of material forms, perception of sounds, perception of scents, perception of flavors, perception of touch, perception of mental objects.)

7. 六思身

Cha sañcetanākāyā (SN 22.56) [28]

rūpasañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā.

(1) 色_セ思_ハ、 (2) 聲_ミ思_ハ、 (3) 香_ハ思_ハ、 (4) 味_セ思_ハ、 (5) 觸_ハ思_ハ、 (6) 法_ハ思_ハ。

Six groups of colitions, to wit, purposes on occasion of sensory stimulus, or of ideas.

(Six bodies of intent: Intent with regard to material forms, intent with regard to sounds, intent with regard to scents, intent with regard to flavors, intent with regard to touch, intent with regard to mental objects.)

8. 六愛身

Cha taṇhākāyā (MN 148, 420-427) [28]

rūpatanḥā, saddatanḥā, gandhatanḥā, rasatanḥā, phoṭṭhabbatanḥā, dhammatanḥā.

(1) 色^セ愛^{アイ}、(2) 聲^{セイ}愛^{アイ}、(3) 香^{カウ}愛^{アイ}、(4) 味^ミ愛^{アイ}、(5) 觸^{シュ}愛^{アイ}、(6) 法^フ愛^{アイ}。

*Six craving-groups, to wit, the five kinds of sense-objects, and phenomena.**(Six bodies of hunger/thirst: Material form-hunger/thirst, sound-hunger/thirst, scent-hunger/thirst, flavor-hunger/thirst, touch-hunger/thirst, mental-object-hunger/thirst.)*

☆ 六不恭敬 ⇒ ① 不敬佛、② 不敬法、③ 不敬僧、④ 不敬學處、⑤ 不敬警寤（不放逸）、⑥ 不敬承迎（禮敬師長）。

9. 六不恭敬

Cha agāravā (AN 6.40) [29]

〔第二十九卷 ㊦〕 324. Idhāvuso, bhikkhu satthari agāravo viharati appatisso; dhamme agāravo viharati appatisso; saṅghe agāravo viharati appatisso; sikkhāya agāravo viharati appatisso; appamāde agāravo viharati appatisso; paṭisanthāre [paṭisandhāre (ka.)] agāravo viharati appatisso.

友^{トモ}！ 於^ニ此^{コノ}有^ル比^ヒ丘^{キウ}——(1) 不^ズ恭^ク敬^{ケツ}、 不^ズ隨^ズ順^{ジュン}於^ニ大^{ダイ}師^シ而^ル住^ス；(2) 不^ズ恭^ク敬^{ケツ}、 不^ズ隨^ズ順^{ジュン}於^ニ法^フ而^ル住^ス；(3) 不^ズ恭^ク敬^{ケツ}、 不^ズ隨^ズ順^{ジュン}於^ニ僧^{ソウ}伽^カ而^ル住^ス；(4) 不^ズ恭^ク敬^{ケツ}、 不^ズ隨^ズ順^{ジュン}於^ニ學^{ガク}處^{トコロ}而^ル住^ス；(5) 不^ズ恭^ク敬^{ケツ}、 不^ズ隨^ズ順^{ジュン}於^ニ不^ズ放^フ逸^{イツ}而^ル住^ス；(6) 不^ズ恭^ク敬^{ケツ}、 不^ズ隨^ズ順^{ジュン}於^ニ承^{ソウ}受^{ジュ}迎^{エイ}接^{セツ}而^ル住^ス。*Six forms of irreverence. Herein, friends, a brother conducts himself irreverently and insolently to the Master, the Norm, the Order, the training, or to his studies, or lacks in reverence and respect towards the duties of courtesy.**(Six demonstrations of disrespect: Here friends, a beggar lives without respect for and obedience to the Master, he lives without respect for and obedience to the Dhamma, he lives without respect for and obedience to the Sangha, he lives without respect for and obedience to the dictates of the training, he lives without respect for and obedience to the dictates of carefulness, he lives without respect for and obedience to the dictates of hospitality.)*

☆ 六恭敬 ⇒ ① 恭敬佛、② 恭敬法、③ 恭敬僧、④ 恭敬學處、⑤ 恭敬警寤（不放逸）、⑥ 恭敬承迎（禮敬師長）。

10. 六恭敬

Cha gāravā (AN 6.40) [29]

Idhāvuso, bhikkhu satthari sagāravo viharati sappatisso; dhamme sagāravo viharati sappatisso; saṅghe sagāravo viharati sappatisso; sikkhāya sagāravo viharati sappatisso; appamāde sagāravo viharati sappatisso; paṭisanthāre sagāravo viharati sappatisso.

友！於此有比丘——

- (1) 恭敬、隨順於大師而住；
- (2) 恭敬、隨順於法而住；
- (3) 恭敬、隨順於僧伽而住；
- (4) 恭敬、隨順於學處而住；
- (5) 恭敬、隨順於不放逸而住；
- (6) 恭敬、隨順於承迎接而住。

Six forms of reverence. Herein, friends, a brother conducts himself in the opposite manner in the foregoing six cases.

(Six demonstrations of respect: Here friends, a beggar lives respectful of and obedient to the Master, he lives respectful of and obedient to the Dhamma, he lives respectful of and obedient to the Sangha, he lives respectful of and obedient to the dictates of the training, he lives respectful of and obedient to the dictates of carefulness, he lives respectful of and obedient to the dictates of hospitality.)

11. 六伺隨喜

Cha somanassūpavicārā (AN 3.62) [29]

Cakkhunā rūpaṃ disvā somanassatthāṇiyaṃ rūpaṃ upavicarati; sotena saddaṃ sutvā... ghāṇena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā. Manasā dhammaṃ viññāya somanassatthāṇiyaṃ dhammaṃ upavicarati.

- (1) 以眼見色，色伺隨喜；
- (2) 以耳聞聲，聲伺隨喜；
- (3) 以鼻嗅香，香伺隨喜；
- (4) 以舌嚐味，味伺隨喜；
- (5) 以身接觸，觸伺隨喜；
- (6) 以意識法，法伺隨喜。

Six pleasurable investigations, to wit, when on occasion of any sensation through the five senses, or any cognition by the mind, a corresponding object giving rise to pleasure is examined.

(Six pleasing reaction-stimulants: When seeing a material form with the eye, that material form, occasioning pleasure, stimulates reaction.

When hearing a sound with the ear, that sound, occasioning pleasure, stimulates reaction.

When smelling a scent with the nose, that scent, occasioning pleasure, stimulates reaction.

When tasting a flavor with the tongue, that flavor, occasioning pleasure, stimulates reaction.

When feeling a touch with the body, that touch, occasioning pleasure, stimulates reaction.

When conscious of a mental object with the mind, that mental object, occasioning pleasure, stimulates reaction.)

12. 六伺隨憂

Cha domanassūpavicārā (AN 3.62) [29]

Cakkhunā rūpaṃ disvā domanassatthāṇiyaṃ rūpaṃ upavicarati...pe... manasā dhammaṃ viññāya domanassatthāṇiyaṃ dhammaṃ upavicarati.

- (1) 以^一眼^二見^三色^四， 色^五伺^六隨^七憂^八；
- (2) 以^一耳^二聞^三聲^四， 聲^五伺^六隨^七憂^八；
- (3) 以^一鼻^二嗅^三香^四， 香^五伺^六隨^七憂^八；
- (4) 以^一舌^二嚐^三味^四， 味^五伺^六隨^七憂^八；
- (5) 以^一身^二接^三觸^四， 觸^五伺^六隨^七憂^八；
- (6) 以^一意^二識^三法^四， 法^五伺^六隨^七憂^八。

Six disagreeable investigations, to wit, the contraries of the foregoing.

(Six displeasing reaction-stimulants: When seeing a material form with the eye, that material form, occasioning displeasure, stimulates reaction.

When hearing a sound with the ear, that sound, occasioning displeasure, stimulates reaction.

When smelling a scent with the nose, that scent, occasioning displeasure, stimulates reaction.

When tasting a flavor with the tongue, that flavor, occasioning displeasure, stimulates reaction.

When feeling a touch with the body, that touch, occasioning displeasure, stimulates reaction.

When conscious of a mental object with the mind, that mental object, occasioning displeasure, stimulates reaction.)

13. 六伺隨捨

Cha upekkhūpavicārā (MN 140, 342-370) [29]

Cakkhunā rūpaṃ disvā upekkhātthāṇiyaṃ [upekkhātthāṇiyaṃ (ka.)] rūpaṃ upavicarati...pe... manasā dhammaṃ viññāya upekkhātthāṇiyaṃ dhammaṃ upavicarati.

- (1) 以^一眼^二見^三色^四， 色^五伺^六隨^七捨^八；
- (2) 以^一耳^二聞^三聲^四， 聲^五伺^六隨^七捨^八；
- (3) 以^一鼻^二嗅^三香^四， 香^五伺^六隨^七捨^八；
- (4) 以^一舌^二嚐^三味^四， 味^五伺^六隨^七捨^八；
- (5) 以^一身^二接^三觸^四， 觸^五伺^六隨^七捨^八；
- (6) 以^一意^二識^三法^四， 法^五伺^六隨^七捨^八。

Six investigations of indifference, to wit, when such investigations as the foregoing leave anyone indifferent.

(Six objectively detached reaction-stimulants: When seeing a material form with the eye, that material form, occasioning objective detachment, stimulates reaction.

When hearing a sound with the ear, that sound, occasioning objective detachment, stimulates reaction.

When smelling a scent with the nose, that scent, occasioning objective detachment, stimulates reaction.

When tasting a flavor with the tongue, that flavor, occasioning objective detachment, stimulates reaction.

When feeling a touch with the body, that touch, occasioning objective detachment, stimulates reaction.

When conscious of a mental object with the mind, that mental object, occasioning objective detachment, stimulates reaction.)

☆ 六和敬法（和合慈敬）⇒ ① 身和同修、② 語和同慈、③ 意和同敬、④ 利和同均、⑤ 戒和同淨、⑥ 見和同證。

14. 六和敬法——六可喜法

Cha sārāṇīyā dhammā (MN 48, 491-500) [29]

Idhāvuso, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi [āvi (ka. sī. pī. ka.)] ceva raho ca.

(1) 友！在此比丘，於同梵行者間，不論公開、抑或私下，興起慈愛身業；

Six occasions of fraternal living. Herein, friends, when a brother's kindly act towards his fellow-disciples has been attested, as wrought publicly and in private,

(Six things of concord / Six-Part Harmony: Here friends, a beggar makes manifest both openly and in private, friendliness in bodily acts to those with whom he fares the brahma-life;)

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekibhāvāya saṃvattati.

如是，和敬法——互相親愛、互相尊敬，帶來——團結而無諍、和睦而獨處。

that is an occasion of fraternity, causing affection and regard, and conducing to concord, absence of strife, harmony, union.

(this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.)

"Puna caparaṃ, āvuso, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sārāṇīyo...pe... ekibhāvāya saṃvattati.

(2) 復次，友！在此比丘，於同梵行者間，不論公開、抑或私下，興起慈愛語業；

如^レ是^ハ， 和^レ敬^ハ法^ニ——互^ニ相^ニ親^ク愛^ス、 互^ニ相^ニ尊^ク敬^ス，
帶^カ來^カ——團^ク結^セ而^ル無^ク諍^ム、 和^レ睦^ニ而^ル獨^ク處^ス。

The second and third occasions are those of kindly speech,

(Again, additionally friends, a beggar makes manifest both openly and in private, friendliness in acts of speech to those with whom he fares the brahma-life; this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.)

"Puna caparaṃ, āvuso, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārisu āvi ceva raho ca. Ayampi dhammo sāraṇīyo...pe... ekibhāvāya saṃvattati.

(3) 復^レ次^チ， 友^ニ！ 在^レ此^チ比^ニ丘^ニ， 於^ニ同^ニ梵^ニ行^ニ者^ニ間^ニ，
不^レ論^カ公^ニ開^ニ、 抑^レ或^レ私^ニ下^ニ， 興^ニ起^ニ慈^ニ愛^ニ意^ニ業^ニ；

如^レ是^ハ， 和^レ敬^ハ法^ニ——互^ニ相^ニ親^ク愛^ス、 互^ニ相^ニ尊^ク敬^ス，
帶^カ來^カ——團^ク結^セ而^ル無^ク諍^ム、 和^レ睦^ニ而^ル獨^ク處^ス。

and kind thoughts.

(Again, additionally friends, a beggar makes manifest both openly and in private, friendliness in acts of mind to those with whom he fares the brahma-life; this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.)

"Puna caparaṃ, āvuso, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārihi sādharāṇabhogī.

(4) 復^レ次^チ， 友^ニ！ 在^レ此^チ比^ニ丘^ニ， 若^レ有^レ如^レ法^ニ所^ニ得^ニ、
如^レ法^ニ所^ニ獲^ニ……乃^ニ至^ニ， 鉢^ニ中^ニ所^ニ受^ニ飲^ニ食^ニ； 如^レ是^ハ供^ニ
養^ニ， 與^ニ諸^ニ同^ニ梵^ニ行^ニ者^ニ——善^ニ持^ニ淨^ニ戒^ニ、 平^ニ等^ニ無^ク差^ニ、
分^ニ享^ニ受^ニ用^ニ；

In the next place, when a brother who has honestly and righteously obtained gifts, distributes these impartially among his fellow-disciples, and has everything in common with them, even to the contents of his alms-bowl,

(Again, additionally friends, a beggar, whatever is gained in accordance with dhamma, acquired in accordance with dhamma, that is ethically acquired, even down to whatever has gone into the bowl, that that thing gained is not eaten or enjoyed without sharing with those with whom he fares the brahma life;)

Ayampi dhammo sāraṇīyo...pe... ekibhāvāya saṃvattati.

如^レ是^ハ， 和^レ敬^ハ法^ニ——互^ニ相^ニ親^ク愛^ス、 互^ニ相^ニ尊^ク敬^ス，
帶^カ來^カ——團^ク結^セ而^ル無^ク諍^ム、 和^レ睦^ニ而^ル獨^ク處^ス。

that is an occasion of fraternity, etc.

(this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.)

"Puna caparaṃ, āvuso, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārihi āvi ceva raho ca.

(5) 復^レ次^チ， 友^ニ！ 在^レ此^チ比^ニ丘^ニ， 彼^ニ於^ニ諸^ニ戒^ニ ① 不^レ壞^ニ

碎^ス、② 無[×]瑕^ツ疵^チ、③ 無[×]斑^マ點^カ、④ 無[×]雜^マ穢^セ、⑤ 解^ハ脫^セ自^マ由^リ、⑥ 智^チ者^セ所^カ讚^マ、⑦ 無[×]執^セ取^リ、⑧ 導^カ於^ニ定^ニ……。於^ニ如^ク是^ノ戒^ニ，與^ニ諸^ク同^ニ梵^ニ行^ニ者^セ，不^レ論^カ公^ニ開^ニ、抑^レ或^ニ私^ニ下^ニ，共^ニ同^ニ遵^ニ守^ニ、具^ニ足^ニ聖^ニ戒^ニ而^レ住^ニ；

Next, when the character and moral habits of a brother are without rupture or flaw, are consistently practised, unblemished, making a man free, commended by the wise, unperverted, and conducing to rapt concentration, and he, so virtuous, dwells openly and privately among his fellow-disciples,

(Again, additionally friends, a beggar lives with those with whom he fares the brahma-life practicing both openly and in private that ethical behavior that is intact, unruptured, unspotted, unbruised, unwarped, praised by the wise, uncorrupted, that evolves into highetting;)

Ayampi dhammo sāraṇīyo...pe... ekībhāvāya saṁvattati.

如^ク是^ノ，和^ニ敬^ニ法^ニ——互^ニ相^ニ親^ニ愛^ニ、互^ニ相^ニ尊^ニ敬^ニ，帶^カ來^カ——團^カ結^セ而^レ無[×]諍^セ、和^ニ睦^ニ而^レ獨^ニ處^ニ。

that is an occasion of fraternity, causing affection and regard, and conducing to concord, absence of strife, harmony, union.

(this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.)

"Puna caparaṃ, āvuso, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññaṃgato viharati sabrahmacārīhi āvi ceva raho ca.

(6) 復^マ次^チ，友^ト！在^ニ此^ニ比^ニ丘^ニ，凡^ニ所^ニ見^ニ解^ニ，是^ノ聖^ニ出^カ離^カ——若^ク實^ニ踐^ニ彼^ニ、能^ニ善^ニ通^ニ達^ニ、能^ニ正^ニ盡^ニ苦^ニ。於^ニ如^ク是^ノ見^ニ，與^ニ諸^ク同^ニ梵^ニ行^ニ者^セ，不^レ論^カ公^ニ開^ニ、抑^レ或^ニ私^ニ下^ニ，平^ニ等^ニ修^ニ學^ニ、具^ニ足^ニ正^ニ見^ニ而^レ住^ニ；

Lastly, when a brother lives with his religious life [guided by] that Ariyan, safe-guarding belief, which leads him who so lives to the perfect destruction of sorrow,— when he thus equipped lives among his fellow-disciples publicly and in private,

(Again, additionally friends, a beggar lives with those with whom he fares the brahma-life practicing both openly and in private in accordance with whatever he has got of those Aristocratic views that lead the follower thereof to the consummate destruction of pain;)

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattati.

如^ク是^ノ，和^ニ敬^ニ法^ニ——互^ニ相^ニ親^ニ愛^ニ、互^ニ相^ニ尊^ニ敬^ニ，帶^カ來^カ——團^カ結^セ而^レ無[×]諍^セ、和^ニ睦^ニ而^レ獨^ニ處^ニ。

that is an occasion of fraternity ... like the foregoing.

(this is a thing of concord, making for affection, making for respect, non-dispute, non-violence, concourse, conducive to development of unity.)

☆ 六諍根（諍論起源）⇒ ① 忿恨（忿怒、懷恨），② 覆惱（偽善、惡意），③ 嫉慳（嫉妒、吝嗇），④ 誑諂（欺詐、諂媚），⑤ 惡見（惡欲、邪見），⑥ 剛愎（執見、倔強）。

15. 六諍根——六諍論起源

Cha vivādamūlāni (MN 104, 41-54) [30]

〔第三十卷 ㊦〕 325. Idhāvuso, bhikkhu kodhano hoti upanāhī.

(1) 如^ㄅ果^ㄅ比^ㄅ丘^ㄅ， 有^ㄅ忿^ㄅ——容^ㄅ易^ㄅ忿^ㄅ怒^ㄅ、 有^ㄅ恨^ㄅ——心^ㄅ懷^ㄅ報^ㄅ復^ㄅ：

Six roots of contention. Herein, friends, take a brother who gets angry and cherishes rancour, (Six Roots of Discord: Here friends, a beggar gets angry and holds a grudge.)

Yo so, āvuso, bhikkhu kodhano hoti upanāhī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī [paripūrīkārī (syā. kam.).] hoti.

友^ㄅ！ 若^ㄅ有^ㄅ比^ㄅ丘^ㄅ， 如^ㄅ此^ㄅ有^ㄅ忿^ㄅ、 有^ㄅ恨^ㄅ：
不^ㄅ恭^ㄅ敬^ㄅ於^ㄅ大^ㄅ師^ㄅ， 而^ㄅ住^ㄅ於^ㄅ不^ㄅ隨^ㄅ順^ㄅ；
不^ㄅ恭^ㄅ敬^ㄅ於^ㄅ法^ㄅ， 而^ㄅ住^ㄅ於^ㄅ不^ㄅ隨^ㄅ順^ㄅ；
不^ㄅ恭^ㄅ敬^ㄅ於^ㄅ僧^ㄅ伽^ㄅ， 而^ㄅ住^ㄅ於^ㄅ不^ㄅ隨^ㄅ順^ㄅ；
則^ㄅ於^ㄅ學^ㄅ處^ㄅ， 亦^ㄅ無^ㄅ法^ㄅ圓^ㄅ滿^ㄅ達^ㄅ成^ㄅ。

and in this mood becomes irreverent and insolent toward the Master, the Norm, the Order, and does not accomplish the training.

(In so far, friends, as a beggar gets angry and holds a grudge, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the Dhamma; so far does he live rebellious and disrespectful to the Sangha. So far is his training not completely fulfilled.)

Yo so, āvuso, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅghe vivādam janeti.

友^ㄅ！ 若^ㄅ有^ㄅ比^ㄅ丘^ㄅ， 如^ㄅ此^ㄅ：
不^ㄅ恭^ㄅ敬^ㄅ於^ㄅ大^ㄅ師^ㄅ， 而^ㄅ住^ㄅ於^ㄅ不^ㄅ隨^ㄅ順^ㄅ；
不^ㄅ恭^ㄅ敬^ㄅ於^ㄅ法^ㄅ， 而^ㄅ住^ㄅ於^ㄅ不^ㄅ隨^ㄅ順^ㄅ；
不^ㄅ恭^ㄅ敬^ㄅ於^ㄅ僧^ㄅ伽^ㄅ， 而^ㄅ住^ㄅ於^ㄅ不^ㄅ隨^ㄅ順^ㄅ；
且^ㄅ於^ㄅ學^ㄅ處^ㄅ， 亦^ㄅ無^ㄅ法^ㄅ圓^ㄅ滿^ㄅ達^ㄅ成^ㄅ者^ㄅ，
則^ㄅ於^ㄅ僧^ㄅ伽^ㄅ， 興^ㄅ起^ㄅ鬥^ㄅ爭^ㄅ！

Such an one stirs up contention in the Order,

(In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the Dhamma, rebellious and disrespectful to the Sangha, with his training not completely fulfilled, so far he creates discord in the Sangha.)

Yo hoti vivādo bahujanaahitāya bahujanaasukhāya anattāya ahitāya dukkhāya devamanussānaṃ.

若^レ有^二人^一興^レ起^二如^レ此^一鬥^レ爭^二者^一， 為^二眾^一生^二不^レ利^一、 眾^一生^二非^レ樂^一， 為^二諸^一人^一天^一不^レ幸^一、 不^レ利^一與^二痛^一苦^一！

and that contention is fraught with ill and misery for multitudes, with disadvantage, ill and sorrow for devas and men.

(In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.)

Evarūpaṃ ce tumhe, āvuso, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha.

因^レ此^一， 友^一！ 汝^一等^一若^レ能^レ周^レ遍^二觀^一察^一， 內^二外^一六^一處^一諍^二根^一——諍^二論^一起^二源^一；

If you, friends, should discern such a root of contention among yourselves or in other communities, (If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally,)

Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.

則^レ於^二其^一處^一， 友^一！ 汝^一等^一為^レ斷^レ除^二惡^一諍^二根^一， 而^レ努^二力^一精^二勤^一。

then should ye strive to get just that evil root of contention eliminated. (make effort to get control of and let go of this bad root of discord that you have noticed my friends.)

Evarūpaṃ ce tumhe, āvuso, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha.

因^レ此^一， 友^一！ 汝^一等^一若^レ無^レ觀^レ察^一， 內^二外^一六^一處^一諍^二根^一——諍^二論^一起^二源^一者^一；

And if ye do not discern any such root, so work that it may not come to overwhelm you in the future. (If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally,)

Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa āyatīṃ anavassavāya paṭipajjeyyātha.

則^レ於^二其^一處^一， 友^一！ 汝^一等^一不^レ可^レ能^レ斷^レ除^二此^一惡^一諍^二根^一， 而^レ於^二將^一來^一走^レ向^二無^一漏^一。

Such is the eliminating, such is the future averting of that evil root of contention. (prevent the future recrudescence of this bad root of discord my friends.)

Evametassa pāpakassa vivādamūlassa pahānaṃ hoti.

彼^一惡^一諍^二根^一， 所^レ以^一能^レ夠^レ斷^レ除^二， 乃^レ如^レ此^一！

(Thus there will be the letting go of this bad root of discord,)

Evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti.

彼^ハ惡^ム諍^ム根^ヲ， 將^シ來^ニ不^レ能^ク斷^ツ除^ス， 亦^チ如^ク此^ノ！

(thus there will be the prevention in the future of this bad root of discord.)

“Puna caparaṃ, āvuso, bhikkhu makkhī hoti paḷāsī...pe...

(2) 復^タ次^ニ， 友^ヲ！ 如^ク果^ク比^レ丘^ノ， 有^リ覆^ム——偽^ク善^ヲ覆^ム。

藏^ム、 有^リ惱^ム——懷^ム有^リ惡^ム意^ヲ……。

The other five roots of contention are (2) when a brother conceals other's good deeds, and is hypocritical ...

(Again, additionally friends, a beggar is hypocritical and nasty. In so far, friends, as a beggar is hypocritical and nasty, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the Dhamma; so far does he live rebellious and disrespectful to the Sangha. So far is his training not completely fulfilled.

In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the Dhamma, rebellious and disrespectful to the Sangha, with his training not completely fulfilled, so far he creates discord in the Sangha.

In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.

If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.

If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.

Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.)

issukī hoti maccharī...pe...

(3) 復^タ次^ニ， 友^ヲ！ 如^ク果^ク比^レ丘^ノ， 有^リ嫉^ム——心^ヲ懷^ム嫉^ム。

妒^ム、 有^リ慳^ム——吝^ム嗇^ム不^レ捨^ス……。

(3) is envious and mean ...

(Again, additionally friends, a beggar is avaricious and snobbish. In so far, friends, as a beggar is avaricious and snobbish, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the Dhamma; so far does he live rebellious and disrespectful to the Sangha. So far is his training not completely fulfilled.

In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the Dhamma, rebellious and disrespectful to the Sangha, with his training not completely fulfilled, so far he creates discord in the Sangha.

In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.

If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.

If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.

Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.)

saṭho hoti māyāvī...

(4) 復次、友！如果比丘，有誑——詭詐手腕、有諂——欺蒙討好……。

(4) is deceitful and crafty ...

(Again, additionally friends, a beggar is crafty and deceitful. In so far, friends, as a beggar is crafty and deceitful, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the Dhamma; so far does he live rebellious and disrespectful to the Sangha. So far is his training not completely fulfilled.

In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the Dhamma, rebellious and disrespectful to the Sangha, with his training not completely fulfilled, so far he creates discord in the Sangha.

In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.

If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.

If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.

Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.)

pāpiccho hoti micchādītthī...

(5) 復次、友！如果比丘，有惡欲——非份欲求、邪見——錯誤見解……。

(5) is full of evil wishes and false opinions ...

(Again, additionally friends, a beggar is of bad wishes and low views. In so far, friends, as a beggar is bad wishes and low views, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the Dhamma; so far does he live rebellious and disrespectful to the Sangha. So far is his training not completely fulfilled.

In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the Dhamma, rebellious and disrespectful to the Sangha, with his training not completely fulfilled, so far he creates discord in the Sangha.

In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.

If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally, make effort to get control of and let go of this bad root of discord that you have noticed my friends.

If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally, prevent the future recrudescence of this bad root of discord my friends.

Thus there will be the letting go of this bad root of discord, thus there will be the prevention in the future of this bad root of discord.)

sanditṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggi...pe...

(6) 復次、友！如果比丘，剛愎任性——固執己見、倔強難捨。

(6) is infatuated with his own opinion, clutching it tenaciously and is loth to renounce it.

(Again, additionally friends, a beggar is deeply attached to his own views and releasing his grip comes hard.)

yo so, āvuso, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggi, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅhepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti.

友！若^レ有^レ比^レ丘^ノ，如^レ此^ノ固^ニ執^シ己^ノ見^ヲ、倔^ニ強^ク難^ク捨^テ：
不^レ恭^ニ敬^シ於^テ大^ノ師^ヲ，而^レ住^ス於^テ不^レ隨^ニ順^ニ；
不^レ恭^ニ敬^シ於^テ法^ヲ，而^レ住^ス於^テ不^レ隨^ニ順^ニ；
不^レ恭^ニ敬^シ於^テ僧^ノ伽^ヲ，而^レ住^ス於^テ不^レ隨^ニ順^ニ；
則^レ於^テ學^ノ處^ニ，亦^ニ無^ク法^ヲ圓^ニ滿^ニ達^シ成^ス。

(In so far, friends, as a beggar is deeply attached to his own views and releasing his grip comes hard, so far does he live rebellious and disrespectful to the Teacher; so far does he live rebellious and disrespectful to the Dhamma; so far does he live rebellious and disrespectful to the Sangha. So far is his training not completely fulfilled.)

Yo so, āvuso, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅhe agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅhe vivādaṃ janeti.

友！若^レ有^レ比^レ丘^ノ，如^レ此^ノ：
不^レ恭^ニ敬^シ於^テ大^ノ師^ヲ，而^レ住^ス於^テ不^レ隨^ニ順^ニ；
不^レ恭^ニ敬^シ於^テ法^ヲ，而^レ住^ス於^テ不^レ隨^ニ順^ニ；
不^レ恭^ニ敬^シ於^テ僧^ノ伽^ヲ，而^レ住^ス於^テ不^レ隨^ニ順^ニ；
且^レ於^テ學^ノ處^ニ，亦^ニ無^ク法^ヲ圓^ニ滿^ニ達^シ成^ス者^ヲ，
則^レ於^テ僧^ノ伽^ニ，興^シ起^ス鬥^ヲ爭^ヲ！

(In so far, friends, as a beggar lives rebellious and disrespectful to the Teacher, rebellious and disrespectful to the Dhamma, rebellious and disrespectful to the Sangha, with his training not completely fulfilled, so far he creates discord in the Sangha.)

Yo hoti vivādo bahujanaahitāya bahujanaasukhāya anattāya ahitāya dukkhāya devamanussānaṃ.

若^レ有^レ人^ノ興^シ起^ス如^レ此^ノ鬥^ヲ爭^ヲ者^ヲ，為^ス眾^ノ生^ノ不^レ利^ヲ、眾^ノ生^ノ非^ニ樂^ニ，為^ス諸^ノ人^ノ天^ノ不^レ幸^ヲ、不^レ利^ヲ與^ニ痛^ヲ苦^ヲ！

(In so far as there is discord, there is unfriendliness for many, unpleasantness for many, making for much disadvantage, unfriendliness and pain for gods and men.)

Evarūpaṃ ce tumhe, āvuso, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha.

因^ニ此^ノ，友！汝^等若^レ能^ク周^ニ遍^ニ觀^シ察^シ，內^ニ外^ニ六^ノ處^ニ諍^ノ根^ヲ——諍^ノ論^ノ起^ス源^ヲ；

(If friends, you should notice the manifestation of such a root of discord, whether within yourself or externally,)

Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.

則^レ於^テ其^ノ處^ニ，友！汝^等為^ス斷^ス除^ス惡^ノ諍^ノ根^ヲ，而^レ努^ク力^ヲ精^ニ勤^ニ。

(make effort to get control of and let go of this bad root of discord that you have noticed my friends.)

Evarūpaṃ ce tumhe, āvuso, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha.

因_レ此_チ， 友_ニ！ 汝_ニ等_ニ若_シ無_ク觀_ル察_ス， 內_ニ外_ニ六_カ處_ニ諍_ム根_ヲ——
諍_ム論_ヲ起_ル源_ヲ者_キ；

(If friends, you should not notice such a manifestation of a root of discord, whether within yourself or externally,)

Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa āyatim anavassavāya paṭipajjeyyātha.

則_レ於_ニ其_ノ處_ニ， 友_ニ！ 汝_ニ等_ニ不_レ可_ク能_ク斷_ス除_ス此_ノ惡_ム諍_ム根_ヲ，
而_ル於_ニ將_ハ來_ル走_ス向_ニ無_ク漏_カ。

(prevent the future recrudescence of this bad root of discord my friends.)

Evametassa pāpakassa vivādamūlassa pahānaṃ hoti.

彼_ノ惡_ム諍_ム根_ヲ， 所_レ以_テ能_ク夠_ク斷_ス除_ス， 乃_ハ如_ク此_ノ！

(Thus there will be the letting go of this bad root of discord,)

Evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti.

彼_ノ惡_ム諍_ム根_ヲ， 將_ハ來_ル不_レ能_ク斷_ス除_ス， 亦_ハ如_ク此_ノ！

(thus there will be the prevention in the future of this bad root of discord.)

16. 六界

Cha dhātuyo (MN 140, 344) [30]

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññāṇadhātu.

(1) 地_ノ界_ハ、 (2) 水_ノ界_ハ、 (3) 火_ノ界_ハ、 (4) 風_ノ界_ハ、 (5) 空_ノ界_ハ、
(6) 識_ノ界_ハ。

Six elements, to wit, those of extension, cohesion, heat and mobility [in matter], space and consciousness.

(Six Elements: The earth-element, the water-element, the fire-element, the wind-element, the space-element, the consciousness-element.)

☆ 六出離界 ⇒ ① 慈心解脫——出離瞋恚、② 悲心解脫——出離傷害、③ 喜心解脫——出離不滿、④ 捨心解脫——出離貪染、⑤ 無相心解脫——出離色想、⑥ 遠離我慢——出離身見疑惑。

17. 六出離界

Cha nissaraṇiyā dhātuyo (AN 6.13) [31]

〔第三十一卷 ㊦〕 326. Idhāvuso, bhikkhu evaṃ vadeyya 'mettā hi kho me cetovimutti bhāvitā bahulikāṭā yānikāṭā vatthukatā anuṭṭhitā paricitā susamāradhā, atha ca pana me byāpādo cittaṃ pariyādāya tiṭṭhatī'ti.

(1) 友！於此，有比丘作如是言：『我修習慈心解脫，已多學、精通學、徹底學、已經實踐、已經熟知、正確精勤；然而，我尚有瞋恚（惡意），盤據於心而住者！』

Six elements tending to deliverance. Herein, friends, a brother might say: 'Lo! I have developed mental emancipation by love, I have multiplied it, made it a vehicle, and a base. I have brought it out, accumulated and set it well going. Nevertheless malevolence persistently possesses my heart.'

(Six elements of extraction: Here friends a beggar says this: 'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering Friendliness, yet anger continues to rise up and take hold of my heart.')

So 'mā hevaṃ', tissa vacanīyo, 'māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

人應告彼：『勿如所言、勿如所言，尊者！切勿誹謗世尊、誹謗世尊最為不善！因為，世尊的確不作如此宣說！』

To him it should be said: 'Not so! Say not so, your reverence! Do not misrepresent the Exalted One! It is not well to calumniate the Exalted One! Surely he would not say this was so!'

(At that, he should be spoken to in such a way as this: 'You should not say this. This should not be said thus, elder, the Bhagava would be scandalized, and it is not something that is "well done" to have scandalized the Bhagava, nor would the Bhagava say this.')

Atṭhānametaṃ, āvuso, anavakāso, yaṃ mettāya cetovimuttiyā bhāvitāya bahulikāṭāya yānikāṭāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya.

友！無處亦無容（完全不可能）：『凡修習慈心解脫，已多學、精通學、徹底學、已經實踐、已經熟知、正確精勤；

This is a baseless and uncalled-for statement, friend. Things cannot be as you say. Emancipation of the heart through love, brother,

(The Bhagava would not say such a baseless and impossible thing. This making much of, making a vehicle of, making a foundation of, practicing and mastering Friendliness that brings about freedom-in-heart,)

Atha ca panassa byāpādo cittaṃ pariyādāya ṭhassati, netam ṭhānaṃ vijjati.

其時，尚有瞋恚（惡意），盤據於心而住者！』不可能發生！

this is how you become delivered from malevolence. In the same way a brother might wrongly complain that after cultivating emancipation of the heart through pity, he was still possessed by cruelty, or that after cultivating emancipation of the heart through sympathetic joy, or through equanimity, he was still possessed by disgust, and passion respectively.

(and yet having anger continue to rise up and take hold of the heart is a thing that cannot be.)

Nissaraṇaṃ hetam, āvuso, byāpādassa, yadidaṃ mettā cetovimuttī'ti.

友！凡慈心解脫者，確實不外出離瞋恚（惡意）！

(It is, friend, just this cultivation of freedom-of-heart through friendliness that extracts one from anger.)

“Idha panāvuso, bhikkhu evaṃ vadeyya – ‘karuṇā hi kho me cetovimutti bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā. Atha ca pana me vihesā cittaṃ pariyādāya tiṭṭhatī'ti,

(2) 復次，友！於此有比丘，作如是言：

『我修習悲心解脫，已多學、精進、通學、習、徹底學、習、已經實踐、已經熟知、正、確、精、勤；然而，我尚有害心（傷害），盤據於心而住者！』

(Here again friends a beggar says this: 'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering Sympathy, yet cruelty continues to rise up and take hold of my heart.)

so 'mā hevaṃ' tissa vacanīyo 'māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

人應告彼：『勿如是以言，勿如是以言，尊者！切勿誹謗世尊、誹謗世尊最為不善！因為，世尊的確不作如此宣說！』

(At that, he should be spoken to in such a way as this: 'You should not say this. This should not be said thus, elder, the Bhagava would be scandalized, and it is not something that is "well done" to have scandalized the Bhagava, nor would the Bhagava say this.)

Aṭṭhānametaṃ āvuso, anavakāso, yaṃ karuṇāya cetovimuttiyā bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya, atha ca panassa vihesā cittaṃ pariyādāya ṭhassati, netam ṭhānaṃ vijjati.

友！無處亦無容（完全不可能）：『凡修習悲心解脫，已多學、精通學、徹底學、已經實踐、已經熟知、正確精勤；其時，尚有害心（傷害），盤據於心而住者！』不可能發生！

(The Bhagava would not say such a baseless and impossible thing. This making much of, making a vehicle of, making a foundation of, practicing and mastering Sympathy that brings about freedom-in-heart and yet having cruelty continue to rise up and take hold of the heart is a thing that cannot be.)

Nissaraṇaṃ hetam, āvuso, vihesāya, yadidaṃ karuṇā cetovimutti'ti.

友！凡悲心解脫者，確實不外出離害心（傷害）！

(It is, friend, just this cultivation of freedom-of-heart through sympathy that extracts one from cruelty.)

"Idha panāvuso, bhikkhu evaṃ vadeyya – 'muditā hi kho me cetovimutti bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā. Atha ca pana me arati cittaṃ pariyādāya tiṭṭhatī'ti,

(3) 復次，友！於此有比丘，作如是言：

『我修習喜心解脫，已多學、精通學、徹底學、已經實踐、已經熟知、正確精勤；然而，我尚有不滿（厭惡），盤據於心而住者！』

(Here again friends a beggar says this: 'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering Empathy, yet disgust continues to rise up and take hold of my heart.'))

so 'mā hevaṃ' tissa vacanīyo – māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

人應告彼：『勿如所言、勿如所言，尊者！切勿誹謗世尊、誹謗世尊最為不善！因為，世尊的確不作如此宣說！』

(At that, he should be spoken to in such a way as this: 'You should not say this. This should not be said thus, elder, the Bhagava would be scandalized, and it is not something that is "well done" to have scandalized the Bhagava, nor would the Bhagava say this.)

Atthānametaṃ, āvuso, anavakāso, yaṃ muditāya cetovimuttiyā bhāvitāya bahuḷikatāya yānikatāya vatthukatāya anuttṛhitāya paricitāya susamāradhāya, atha ca panassa arati cittaṃ pariyādāya ṭhassati, netam ṭhānam vijjati.

友！無處亦無容（完全不可能）：『凡修習喜心解脫，已多學、精通學、徹底學、已經實踐、已經熟知、正確精勤；其時，尚有不滿（厭惡），盤據於心而住者！』不可能發生！

(The Bhagava would not say such a baseless and impossible thing. This making much of, making a vehicle of, making a foundation of, practicing and mastering Empathy that brings about freedom-in-heart and yet having disgust continue to rise up and take hold of the heart is a thing that cannot be.)

Nissaraṇaṃ hetam, āvuso, aratiyā, yadidaṃ muditā cetovimuttī'ti.

友！凡喜心解脫者，確實不外出離不滿（厭惡）！

(It is, friend, just this cultivation of freedom-of-heart through Empathy that extracts one from disgust.)

"Idha panāvuso, bhikkhu evaṃ vadeyya – 'upekkhā hi kho me cetovimutti bhāvitā bahuḷikatā yānikatā vatthukatā anuttṛhitā paricitā susamāradhā. Atha ca pana me rāgo cittaṃ pariyādāya tittṛhatī'ti.

(4) 復次，友！於此有比丘，作如是言：

『我修習捨心解脫，已多學、精通學、徹底學、已經實踐、已經熟知、正確精勤；然而，我尚有貪心（貪染），盤據於心而住者！』

(Here again friends a beggar says this: 'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering Objectivity, yet passion continues to rise up and take hold of my heart.'))

So 'mā hevaṃ' tissa vacanīyo 'māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

人應告彼：『勿如所言、勿如所言，尊者！切勿誹謗世尊、誹謗世尊最為不善！因為，世尊的確不作如此宣說！』

(At that, he should be spoken to in such a way as this: 'You should not say this. This should not be said thus, elder, the Bhagava would be scandalized, and it is not something that is "well done" to have scandalized the Bhagava, nor would the Bhagava say this.)

Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ upekkhāya cetovimuttiyā bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya, atha ca panassa rāgo cittaṃ pariyādāya ṭhassati netam ṭhānam vijjati.

友！無處亦無容（完全不可能）：『凡修習捨心解脫，已多學、精通學、徹底學、已經實踐、已經熟知、正確精勤；其時，尚有貪心（貪染），盤據於心而住者！』不可能發生！

(The Bhagava would not say such a baseless and impossible thing. This making much of, making a vehicle of, making a foundation of, practicing and mastering Objectivity that brings about freedom-in-heart and yet having passion continue to rise up and take hold of the heart is a thing that cannot be. It is, friend, just this cultivation of freedom-of-heart through Objectivity that extracts one from passion.)

Nissaraṇaṃ hetam, āvuso, rāgassa, yadidaṃ upekkhā cetovimuttī'ti.

友！凡捨心解脫者，確實不外出離貪心（貪染）！

"Idha panāvuso, bhikkhu evaṃ vadeyya – 'animittā hi kho me cetovimutti bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā. Atha ca pana me nimittānusāri viññāṇaṃ hotī'ti.

(5) 復次，友！於此有比丘，作如是言：

『我修習無相心解脫，已多學、精通學、徹底學、已經實踐、已經熟知、正確精勤；然而，我尚有一切外相（一切名色、形相、特徵），徘徊跟隨於識蘊者！』

Next, friends, a brother might say: 'Lo! I have developed mental emancipation from the power of any object to catch the fancy and incite lust, I have multiplied that emancipation, made it a vehicle and a base I have brought it out, accumulated and set it well going. Nevertheless my mind still pursues seductive objects.

(Here again friends a beggar says this: 'I have become freed-in-heart, friends by making much of, making a vehicle of, making a foundation of, practicing and mastering Signlessness, yet signs continue to rise up and take hold of my heart.')

So 'mā hevaṃ' tissa vacanīyo 'māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

人應告彼：『勿如是言、勿如是言，尊者！切勿誹謗世尊、誹謗世尊最為不善！因為，世尊的確不作如此宣說！』

(At that, he should be spoken to in such a way as this: 'You should not say this. This should not be said thus, elder, the Bhagava would be scandalized, and it is not something that is "well done" to have scandalized the Bhagava, nor would the Bhagava say this.)

Atthānametaṃ, āvuso, anavakāso, yaṃ animittāya cetovimuttiyā bhāvitāya bahulikatāya
yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya, atha ca paṇassa nimittānusāri
viññāṇaṃ bhavissati, etaṃ tthānaṃ vijjati.

友_{ㄩˇ}！ 無_{ㄨˊ}處_{ㄉㄨˋ}亦_{ㄧˋ}無_{ㄨˊ}容_{ㄥˊ}（完_{ㄨㄢˊ}全_{ㄑㄩㄢˊ}不_{ㄨˊ}可_{ㄎㄜˊ}能_{ㄋㄥˊ}）：『凡_{ㄉㄨˋ}修_{ㄒㄩˊ}習_{ㄒㄩˊ}無_{ㄨˊ}相_{ㄒㄩㄥˊ}心_{ㄒㄩㄣˊ}解_{ㄒㄩㄟˊ}脫_{ㄊㄨㄟˊ}，已_{ㄧˋ}多_{ㄉㄨㄛˊ}學_{ㄒㄩㄝˊ}習_{ㄒㄩˊ}、精_{ㄑㄩㄥˊ}通_{ㄊㄨㄥˊ}學_{ㄒㄩㄝˊ}習_{ㄒㄩˊ}、徹_{ㄔㄜˊ}底_{ㄉㄩˇ}學_{ㄒㄩㄝˊ}習_{ㄒㄩˊ}、已_{ㄧˋ}經_{ㄑㄩㄥˊ}實_{ㄕㄨㄢˊ}踐_{ㄉㄩㄢˊ}、已_{ㄧˋ}經_{ㄑㄩㄥˊ}熟_{ㄕㄨˊ}知_{ㄓㄩˊ}、正_{ㄓㄥˊ}確_{ㄑㄩㄝˊ}精_{ㄑㄩㄥˊ}勤_{ㄑㄩㄣˊ}；其_{ㄓㄩˊ}時_{ㄕㄨˊ}，尚_{ㄕㄨㄢˊ}有_{ㄩˊ}一_{ㄧˋ}切_{ㄑㄩㄝˊ}外_{ㄨㄞˊ}相_{ㄒㄩㄥˊ}（一_{ㄧˋ}切_{ㄑㄩㄝˊ}名_{ㄇㄧㄥˊ}色_{ㄙㄜˊ}、形_{ㄒㄩㄥˊ}相_{ㄒㄩㄥˊ}、特_{ㄊㄜˊ}徵_{ㄓㄨㄟˊ}），徘_{ㄆㄞˊ}徊_{ㄏㄨㄞˊ}跟_{ㄍㄨㄥˊ}隨_{ㄕㄨㄟˊ}、存_{ㄘㄨㄣˊ}在_{ㄗㄞˊ}於_{ㄩˊ}識_{ㄕㄨˊ}蘊_{ㄩㄣˊ}者_{ㄓㄜˊ}！』不_{ㄨˊ}可_{ㄎㄜˊ}能_{ㄋㄥˊ}發_{ㄈㄜˊ}生_{ㄕㄨㄥˊ}！

(The Bhagava would not say such a baseless and impossible thing. This making much of, making a vehicle of, making a foundation of, practicing and mastering Signlessness that brings about freedom-in-heart and yet having signs continue to rise up and take hold of the heart is a thing that cannot be.)

Nissaraṇaṃ hetam, āvuso, sabbanimittānaṃ, yadidaṃ animittā cetovimuttī'ti.

友^{トモ}！ 凡^{モトメ}無^ム相^{ソウ}心^{シン}解^ゲ脫^{ダツ}者^者， 確^{タカ}實^{ジツ}不^フ外^{ガイ}出^{シュツ}離^リ一^一切^切
外^{ガイ}相^{ソウ}（一^一切^切名^ナ色^{シキ}、 形^{ケイ}相^{ソウ}、 特^{トク}徵^{チウ}）！

(It is, friend, just this cultivation of freedom-of-heart through Signlessness that extracts one from Signs.')

“Idha paṇāvuso, bhikkhu evaṃ vadeyya – ‘asmīti kho me vigataṃ [vighātaṃ (sī. pī.), vigate (syā. ka.)], ayamahamasmīti na samanupassāmi, atha ca pana me vicikicchākathaṅkathāsallaṃ cittaṃ pariyādāya tiṭṭha’ti.

(6) 復次，友！於此有比丘，作如是言：

『因為我遠離我慢，不認定、不觀見——

(此身是我、我有此身、本體是我、我有本體) 我是我者；然而，我尚有懷疑之刺箭

(不確定)，盤據於心而住者！』

Or again he may say: 'Lo! the notion "I am" is offensive to me! I pay no heed to the notion "This 'I' exists!" Nevertheless doubts and queries and debating still possess my mind.'

(Here again friends a beggar says this: "I am" this gone in me, "I am this" is not something I even consider, yet wavering, questions of how?...how? rise up, pierce, and take hold of my heart.)

So 'mā hevaṃ' tissa vacaṇīyo 'māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

人^ム應^ム告^ス彼^ニ：『勿^レ如^ク是^ノ言^ヲ、勿^レ如^ク是^ノ言^ヲ，尊^ニ者^ト！
切^ク勿^レ誹^ル謗^ス世^ノ尊^ニ、誹^ル謗^ス世^ノ尊^ニ最^モ為^ス不^レ善^ナ！因^テ為^ス，
世^ノ尊^ニ的^ニ確^ニ不^レ作^ル如^ク此^ノ宣^ス說^ヲ！』

To these answer should be made as before. He should be assured that such cannot really be the case;

(At that, he should be spoken to in such a way as this: 'You should not say this. This should not be said thus, elder, the Bhagava would be scandalized, and it is not something that is "well done" to have scandalized the Bhagava, nor would the Bhagava say this.)

Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ asmīti vigate [vighāte (sī. pī.)] ayamahamasmīti asamanupassato, atha ca panassa vicikicchākathaṅkathāsallaṃ cittaṃ pariyādāya ṭhassati, netam ṭhānaṃ vijjati.

友！無處亦無容（完全不可能）：『因為，凡遠離我慢，不認定、不觀見——（此身是我、我有此身、本體是我、我有本體）我是我者；其時，尚有懷疑之刺箭（不確定），盤據於心而住者！』不可能發生！

that it is by emancipating the heart through equanimity, or again, through the expulsion of the conceit of the existence of an 'I,' that he becomes delivered from lust and from doubts and queries and debates.

(The Bhagava would not say such a baseless and impossible thing. This state where "I am" is gone, where "I am this" is not something that is even considered, yet where wavering, questions of how?...how? rise up, pierce, and take hold of the heart is a thing that cannot be.)

Nissaraṇaṃ hetam, āvuso, vicikicchākathaṅkathāsallassa, yadidaṃ asmimānasamugghāto'ti.

友！凡斷絕我慢者，確實不外出離懷疑之刺箭（不確定）！

(It is, friend, just this state where "I am" is gone, that extracts one from being pierced by wavering and questions of how?...how?)

18. 六無上

Cha anuttariyāni (AN 6.30) [32]

〔第三十二卷 ㊦〕 327. dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyaṃ.

(1) 無上見、(2) 無上聞、(3) 無上利得、(4) 無上學、(5) 無上行、(6) 無上隨念。

Six unsurpassable experiences, to wit, certain sights, certain things heard, certain gains, certain trainings, certain ministries, certain memories.

(Six unsurpassables: The unsurpassable sight, the unsurpassable "hearing", the unsurpassable gain, the unsurpassable training, the unsurpassable service, the unsurpassable memory.)

19. 六隨念住

Cha anussatiṭṭhānāni (AN 6.10) [32]

buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati.

(1) 念^ㄢ佛^{ㄈㄛˊ}、(2) 念^ㄢ法^{ㄈㄚˊ}、(3) 念^ㄢ僧^{ㄙㄥ}、(4) 念^ㄢ戒^{ㄐㄟ}、(5) 念^ㄢ施^{ㄕㄟ}、(6) 念^ㄢ天^{ㄊㄢ}。*Six matters for recollection, to wit, the Buddha, the Norm, the Order, the moral precepts, renunciation, the devas.**(Six places to focus recollection: Recollection of the Buddha, Recollection of the Dhamma, Recollection of the Sangha, Recollection of Ethical Culture, Recollection of Generosity, Recollection of the Gods.)*

☆ 六恆住（持續正念）⇒ ① 見色住捨、② 聞聲住捨、③ 嗅香住捨、④ 嚐味住捨、⑤ 身觸住捨、⑥ 識法住捨。

20. 六恆住——六處持續正念

Cha satatavihārā (AN 4.195) [33]

〔第三十三卷 ㊦〕 328. Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako [upekkhako ca (syā. ka.)] viharati sato sampajāno.

友^ㄩ！於^ㄣ此^ㄘ有^ㄢ比^ㄅ丘^ㄑ，(1) 以^ㄣ眼^ㄢ見^ㄣ色^ㄕ後^ㄈ，不^ㄣ喜^ㄣ、又^ㄣ不^ㄣ憂^ㄣ、捨^ㄣ心^ㄣ平^ㄣ等^ㄣ、持^ㄣ續^ㄣ正^ㄣ知^ㄣ、正^ㄣ念^ㄣ，不^ㄣ間^ㄣ斷^ㄣ而^ㄣ住^ㄣ；*Six chronic states. Herein, friends, a brother on occasion of any of the five kinds of sensation, (Six steady habits: Here friends a beggar seeing an object with the eye neither goes sweet on it nor gets upset, but living objectively detached remains steady;)*

Sotena saddaṃ sutvā...pe...

(2) 以^ㄣ耳^ㄣ聞^ㄣ聲^ㄣ後^ㄈ，不^ㄣ喜^ㄣ、又^ㄣ不^ㄣ憂^ㄣ、捨^ㄣ心^ㄣ平^ㄣ等^ㄣ、持^ㄣ續^ㄣ正^ㄣ知^ㄣ、正^ㄣ念^ㄣ，不^ㄣ間^ㄣ斷^ㄣ而^ㄣ住^ㄣ；*(Hearing a sound with the ear neither goes sweet on it nor gets upset, but living objectively detached remains steady;)*(3) 以^ㄣ鼻^ㄣ嗅^ㄣ香^ㄣ後^ㄈ，不^ㄣ喜^ㄣ、又^ㄣ不^ㄣ憂^ㄣ、捨^ㄣ心^ㄣ平^ㄣ等^ㄣ、持^ㄣ續^ㄣ正^ㄣ知^ㄣ、正^ㄣ念^ㄣ，不^ㄣ間^ㄣ斷^ㄣ而^ㄣ住^ㄣ；*(Smelling a scent with the nose neither goes sweet on it nor gets upset, but living objectively detached remains steady;)*

(4) 以^一舌^ㄅ嚐^ㄘ味^ㄨ後^ㄟ， 不^ㄨ喜^ㄒ、 又^ㄨ不^ㄨ憂^ㄨ、 捨^ㄅ心^ㄒ平^ㄨ等^ㄨ、
持^ㄟ續^ㄒ正^ㄨ知^ㄨ、 正^ㄨ念^ㄨ， 不^ㄨ間^ㄨ斷^ㄨ而^ㄟ住^ㄨ；

(Tasting a flavor with the tongue neither goes sweet on it nor gets upset, but living objectively detached remains steady;)

(5) 以^一身^ㄅ接^ㄘ觸^ㄨ後^ㄟ， 不^ㄨ喜^ㄒ、 又^ㄨ不^ㄨ憂^ㄨ、 捨^ㄅ心^ㄒ平^ㄨ等^ㄨ、
持^ㄟ續^ㄒ正^ㄨ知^ㄨ、 正^ㄨ念^ㄨ， 不^ㄨ間^ㄨ斷^ㄨ而^ㄟ住^ㄨ；

(Feeling a touch with the body neither goes sweet on it nor gets upset, but living objectively detached remains steady;)

manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.

(6) 以^一意^ㄅ識^ㄘ法^ㄨ後^ㄟ， 不^ㄨ喜^ㄒ、 又^ㄨ不^ㄨ憂^ㄨ、 捨^ㄅ心^ㄒ平^ㄨ等^ㄨ、
持^ㄟ續^ㄒ正^ㄨ知^ㄨ、 正^ㄨ念^ㄨ， 不^ㄨ間^ㄨ斷^ㄨ而^ㄟ住^ㄨ。

as well as on that of any impression or idea, is neither delighted nor displeased, but remains equable, mindful and deliberate.

(Conscious of a mental object with the mind neither goes sweet on it nor gets upset, but living objectively detached remains steady.)

21. 六生類——六種姓優劣

Chaḷābhijātiyo (AN 6.57) [34]

〔第三十四卷 ㊦〕 329. Idhāvuso, ekacco kaṇhābhijātiko samāno kaṇhaṃ dhammaṃ abhijāyati.

(1) 友！於此有某沙門，是黑生類——生卑賤家，而生黑法——惡行；

Six modes of heredity. Herein, friends, some persons being reborn in dark circumstances lead dark lives, (Six categories of birth: Here friends, someone born in a dark category lives begetting dark things.)

Idha panāvuso, ekacco kaṇhābhijātiko samāno sukkaṃ dhammaṃ abhijāyati.

(2) 友！於此有某沙門，是黑生類——生卑賤家，而生白法——善行；

others so born lead bright lives, (Here friends, someone born in a dark category lives begetting bright things.)

Idha panāvuso, ekacco kaṇhābhijātiko samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati.

(3) 友！於此有某沙門，是黑生類——生卑賤家，而生非黑非白之——涅槃；

*and other so born bring Nibbāna to pass, which is neither dark nor bright.**(Here friends, someone born in a dark category lives begetting Nibbāna, neither dark nor bright.)*

Idha panāvuso, ekacco sukkābhijātiko samāno sukkaṃ dhammaṃ abhijāyati.

(4) 友！於此有某沙門，是白生類——生尊貴家，而生白法——善行；

Again, others born in bright circumstances lead bright lives, (Here friends, someone born in a bright category lives begetting bright things.)

Idha panāvuso, ekacco sukkābhijātiko samāno kaṇhaṃ dhammaṃ abhijāyati.

(5) 友！於此有某沙門，是白生類——生尊貴家，而生黑法——惡行；

or dark lives, (Here friends, someone born in a bright category lives begetting dark things.)

Idha panāvuso, ekacco sukkābhijātiko samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati.

(6) 友！於此有某沙門，是白生類——生尊貴家，而生非黑非白之——涅槃。

or bring Nibbāna to pass, which is neither dark nor bright. (Here friends, someone born in a bright category lives begetting Nibbāna, neither dark nor bright.)

☆ 六決擇分想 ⇒ ① 無常想、② 無常者苦想、③ 苦者無我想、④ 捨斷想（決擇自『無常想』）、⑤ 離貪想（決擇自『苦想』）、⑥ 滅盡想（決擇自『無我想』）。

22. 六決擇分想

Cha nibbedhabhāgiyā saññā (AN 6.35) [34]

[nibbedhabhāgiyasaññā (syā. kaṃ.)] – aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.

① 無^レ常^ハ想^ハ、 ② 無^レ常^ハ者^ハ苦^ハ想^ハ、 ③ 苦^ハ者^ハ無^レ我^ハ想^ハ、
④ 捨^ハ斷^ハ想^ハ、 ⑤ 離^ハ貪^ハ想^ハ、 ⑥ 滅^ハ盡^ハ想^ハ。

Six ideas conducing to Nibbāna, to wit, the idea of impermanence, of ill in impermanence, of soullessness in ill, of elimination of passionlessness, of cessation.

(Six perceptions conducive to penetration: Perception of impermanence, perception of pain in impermanence, perception of pain in not-self, perception of letting go, perception of dispassion, perception of ending.)

“Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cha dhammā sammadakkhātā;

友^ハ！ 如^レ是^ハ， 彼^ハ正^ハ知^ハ者^ハ、 正^ハ見^ハ者^ハ、 應^レ供^ハ者^ハ、
正^ハ等^ハ覺^ハ者^ハ之^ハ世^ハ尊^ハ， 如^レ實^ハ宣^ハ說^ハ六^ハ法^ハ。

These Sixfold Doctrines, friends, have been perfectly set forth by the Exalted One ...

(These then, friends, are those six-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)

tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

故^ハ我^ハ等^ハ一^ハ切^ハ， 於^レ今^ハ結^ハ集^ハ， 當^ハ不^レ令^ハ其^ハ紛^ハ諍^ハ；
蓋^ハ令^ハ此^ハ梵^ハ行^ハ永^ハ續^ハ、 久^ハ住^ハ；
為^ハ眾^ハ生^ハ利^ハ益^ハ、 眾^ハ生^ハ安^ハ樂^ハ， 慈^ハ愍^ハ世^ハ間^ハ， 為^ハ諸^ハ
人^ハ天^ハ幸^ハ福^ハ、 利^ハ益^ハ、 安^ハ樂^ハ也^ハ。

for the happiness of devas and men.

(In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

卍 卍 卍

☆ 開示七法 Sattakaṃ (Sevens) [35~37]

〔第三十五卷 ㊦〕 330. "Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta dhammā sammadakkhātā;

友！曾經，彼正知者、正見者、應供者、正等覺者之世尊，如實宣說七法。

There are Sevens in the Doctrine, friends, which have been perfectly set forth by the Exalted One who knows, who sees ...

(There are, friends, seven-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)

tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

故我等一切，於今結集，當不令其紛爭；
蓋令此梵行永續、久住；
為眾生利益、眾生安樂，慈愍世間，為諸人天幸福、利益、安樂也。

Here should there be chanting by all in concord, not wrangling ... for the happiness of devas and men.

(In this situation, let us allgather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

Katame satta?

七法者何耶？

Which are they?

(What are these sevens?)

1. 七財

Satta ariyadhanāni (AN 7.6) [35]

saddhādhanaṃ, silādhanaṃ, hiridhanaṃ, ottappadhanaṃ, sutadhanaṃ, cāgadhanaṃ, paññādhanaṃ.

① 信財、② 戒財、③ 慚財、④ 愧財、⑤ 聞財、⑥ 施財、⑦ 慧財。

Seven treasures, to wit, the treasure of faith, of morals, of conscientiousness, of discretion, of learning, of self-denial, of insight.

(Seven Aristocratic Treasures: The faith-treasure, the ethics-treasure, the sense-of-shame-treasure, the fear-of-blame-treasure, the knowledge-treasure, the generosity-treasure, the wisdom-treasure.)

2. 七菩提分——七項覺悟條件

Satta bojjhaṅgā (SN 46.4, 185) [35]

satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo.

① 遍^ウ念^マ菩^タ提^チ分^フ、 ② 遍^ウ擇^セ法^フ菩^タ提^チ分^フ、 ③ 遍^ウ精^シ進^シ菩^タ提^チ分^フ、 ④ 遍^ウ喜^シ菩^タ提^チ分^フ、 ⑤ 遍^ウ輕^ク安^マ菩^タ提^チ分^フ、 ⑥ 遍^ウ定^カ菩^タ提^チ分^フ、 ⑦ 遍^ウ捨^セ菩^タ提^チ分^フ。

Seven factors of enlightenment, to wit, the factor of mindfulness, of study of doctrines, of energy, of zest, of serenity, of concentration, of equanimity.

(The Seven Dimensions of Self-Awakening: The mental dimension of self-awakening, the Dhamma-research dimension of self-awakening, the energizing dimension of self-awakening, the impassivity dimension of self-awakening, the getting high dimension of self-awakening, the objective detachment dimension of self awakening.)

☆ 正 ⇒ *Sammā* 如實 ⇒ 如其本然。

3. 七定資糧

Satta samādhīparikkhārā (AN 7.45) [35]

sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsaṭi.

① 正^サ見^ミ、 ② 正^サ思^シ、 ③ 正^サ語^コ、 ④ 正^サ業^ゴ、 ⑤ 正^サ命^{メイ}、 ⑥ 正^サ精^シ進^シ、 ⑦ 正^サ念^{ネン}。

Seven requisites of concentration, to wit, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness.

(Seven requisites of getting high: High view, high principles, high speech, high works, high lifestyle, high self-control, high mindedness.)

4. 七非法

Satta asaddhammā (AN 7.93) [35]

idhāvuso, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, mutṭhassati hoti, duppañño hoti.

友^{トモ}！ 於^ニ此^{コノ}有^ル比^ヒ丘^コ： 『 ① 不^フ信^{シン}、 ② 無^ム慚^{サン}、 ③ 無^ム愧^{クイ}、 ④ 少^シ聞^{ブン}、 ⑤ 懈^セ怠^{タイ}、 ⑥ 多^タ忘^{ボウ}、 ⑦ 無^ム慧^{スイ}。 』

Seven vicious qualities, to wit, want of faith, unconscientiousness, indiscretion, want of doctrinal knowledge, slackness, muddleheadedness, want of insight.

(Seven that are not True Dhamma: Here friends a beggar is without faith, without sense of shame, without fear of blame, is of little learning, is lazy, is absent-minded, lacking in wisdom.)

5. 七正法

Satta saddhammā (AN 7.94) [35]

idhāvuso, bhikkhu saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āraddhavīriyo hoti, upatṭhitassati hoti, paññavā hoti.

友！於此有比丘：『①有信、②有慚、③有愧、
④多聞、⑤勤精進、⑥念現前、⑦具慧。』

Seven virtuous qualities, to wit, the opposites of the foregoing.

(Seven that are True Dhamma: Here friends a beggar has faith, has a sense of shame, has fear of blame, has heard much, is enterprising and energetic, is wise.)

6. 七善士法

Satta sappurisdhammā (AN 7.68) [35]

idhāvuso, bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca parisaññū ca puggalaññū ca."

友！於此有比丘：『①知教法、②知義利、
③知自己、④知適量、⑤知適時、⑥知會眾、
⑦知人勝劣。』

Seven qualities of the good, to wit, knowledge of the Dhamma, of the meaning [contained in its doctrines], knowledge of self, knowledge how to be temperate, how to choose and keep time, knowledge of groups of persons, and of individuals.

(Seven Dhammas of a Good Man: Here friends a beggar has knowledge of Dhamma, knowledge of the goal, has knowledge of the self, has knowledge of measure, has knowledge of timing, knowledge of classes of men, knowledge of individuals.)

☆ 七殊妙事 ⇒ (1) 受持學處、(2) 現觀諸法、(3) 調伏欲求、
(4) 獨坐禪思、(5) 發勤精進、(6) 正念正知、(7) 洞察諦見。

7. 七殊妙事

Satta niddasavatthūni (AN 7.42) [36]

〔第三十六卷 ㊦〕 331. Idhāvuso, bhikkhu sikkhāsamādāne tibbacchando hoti, āyatiñca sikkhāsamādāne avigatapemo.

(1) 友_フ！ 於_ニ此_ニ有_ル比_ニ丘_ニ， 發_ス願_ム『 受_ス持_ス學_ス處_ニ』，
又_ニ， 未_レ來_ル於_ニ『 受_ス持_ス學_ス處_ニ』 不_レ捨_ス愛_ヲ樂_カ；

Seven bases of Arahantship. Herein, friends, a brother is keenly desirous of entering the training, and longs to continue doing so.

(Seven characteristics of distinction: Here friends a beggar has a great desire to undertake training, and likes the workout undertaking the training involves.)

Dhammanisantiyā tibbacchando hoti, āyatiñca dhammanisantiyā avigatapemo.

(2) 發_ス願_ム『 現_ニ觀_ス諸_ニ法_ニ』， 又_ニ， 未_レ來_ル於_ニ『 現_ニ觀_ス諸_ニ法_ニ』 不_レ捨_ス愛_ヲ樂_カ；

He feels similarly with regard to insight into the doctrine,

(He has a great desire to get down the dhamma and likes the workout getting down the dhamma involves.)

Ichchāvinaye tibbacchando hoti, āyatiñca icchāvinaye avigatapemo.

(3) 發_ス願_ム『 調_ス伏_ス欲_ニ求_ニ』， 又_ニ， 未_レ來_ル於_ニ『 調_ス伏_ス欲_ニ求_ニ』 不_レ捨_ス愛_ヲ樂_カ；

to the suppression of hankerings,

(He has a great desire to control his wishes and likes the workout controlling his wishes involves.)

Paṭisallāne tibbacchando hoti, āyatiñca paṭisallāne avigatapemo.

(4) 發_ス願_ム『 獨_ニ坐_ス禪_ニ思_ニ』， 又_ニ， 未_レ來_ル於_ニ『 獨_ニ坐_ス禪_ニ思_ニ』 不_レ捨_ス愛_ヲ樂_カ；

to [the need of] solitude,

(He has a great desire for retirement in seclusion and likes the workout retirement in seclusion involves.)

Vīriyārambhe tibbacchando hoti, āyatiñca vīriyārambhe avigatapemo.

(5) 發_ス願_ム『 發_ス勤_ス精_ニ進_ニ』， 又_ニ， 未_レ來_ル於_ニ『 發_ス勤_ス精_ニ進_ニ』 不_レ捨_ス愛_ヲ樂_カ；

to evoking energy,

(He has a great desire for arousing of energy and likes the workout arousing energy involves.)

Satīnepakke tibbacchando hoti, āyatiñca satīnepakke avigatāpemo.

(6) 發願『正念正知』，又，未來於『正念正知』不捨愛樂；

to mindfulness and perspicacity,

(He has a great desire for mental discipline and likes the workout mental discipline involves.)

Diṭṭhipaṭivedhe tibbacchando hoti, āyatiñca diṭṭhipaṭivedhe avigatāpemo.

(7) 發願『洞察諦見』，又，未來於『洞察諦見』不捨愛樂；

to intuition of the truth.

(He has a great desire for penetrating view and likes the workout penetrating view involves.)

8. 七想

Satta saññā (AN 10.60) [36]

aniccasaññā, anattasaññā, asubhasaññā, ādinavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.

① 無常想、② 無我想、③ 不淨想、④ 過患想、⑤ 捨斷想、⑥ 離貪想、⑦ 滅盡想。

Seven perceptions, to wit, that of impermanence, of soullessness, of ugliness, of evil [in the world], of elimination, of passionlessness, of cessation.

(Seven perceptions: Perception of impermanence, perception of not-self, perception of the impure, perception of misery, perception of letting go, perception of dispassion, perception of ending.)

☆ 有學五力（如來五力）pañca-sekha-bala (AN 5.11-12) ⇒ ① 信力 saddhā-bala、② 慚力 hirī-bala、③ 愧力 ottappa-bala、④ 精進力 viriya-bala、⑤ 慧力 paññā-bala。

9. 七力

Satta balāni (AN 7.4) [36]

saddhābalaṃ, vīriyabalaṃ, hiribalaṃ, ottappabalaṃ, satibalaṃ, samādhībalaṃ, paññābalaṃ.

① 信力、② 精進力、③ 慚力、④ 愧力、⑤ 念力、⑥ 定力、⑦ 慧力。

Seven powers, to wit, the power of faith, energy, conscientiousness, discretion, mindfulness, concentration, insight.

(Seven powers: Faith-power, energy power, sense-of-shame-power, fear-of-blame-power, mental-power, high-getting-power, wisdom-power.)

☆ 七識住 ⇒ ① 人天惡處（六天、地獄、餓鬼、傍生）、② 初禪梵身（三天） devā brahmakāyikā、③ 二禪光音（三天） devā ābhassarā、④ 三禪遍淨（三天） devā subhakiṇhā、⑤ 空無邊處 ākāśānañcāyatana、⑥ 識無邊處 viññāṇaṇcāyatana、⑦ 無所有處 ākiñcaññāyatana。

10. 七識住

Satta viññāṇaṭṭhitiyo (AN 7.44) [37]

〔第三十七卷 ㊦〕 332. Santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Ayaṃ paṭhamā viññāṇaṭṭhiti.

(1) 友！有些有情，種種身、種種想，猶如——人、類、（慾界）諸天（四王天、忉利天、夜摩天、兜率天、化樂天、他化自在天）與墮惡處者（地獄、鬼道、傍生）。此為，第一識住。

Seven stations of consciousness. There are beings, brethren, who are diverse both in body and in mind, such as mankind, certain devas and some who have gone to an evil doom. This is the first station (or persistence) for [re-born] consciousness.

(Seven footholds of consciousness: There are beings, friends, diverse in body, diverse in perception such as man, some gods and some on the path to ruin. This is the first foothold of consciousness.)

“Santāvuso, sattā nānattakāyā ekattasaññino seyyathāpi devā brahmakāyikā paṭhamābhiniḍḍattā. Ayaṃ dutiyā viññāṇaṭṭhiti.

(2) 友！有些有情，種種身、一種想（一切皆是，梵王所生！），猶如——梵身天（初禪：梵眾天、梵輔天、大梵天）。此為，第二識住。

Other beings are diverse of body, but uniform in mind, such as the devas of the Brahma-world, reborn there from [practice here of] first [Jhāna].

(There are beings, friends, diverse in body, similar in perception, such as the gods in the Brahma group. This is the second foothold of consciousness.)

“Santāvuso, sattā ekattakāyā nānattasaññino seyyathāpi devā ābhassarā. Ayaṃ tatiyā viññāṇaṭṭhiti.

(3) 友！有些有情，一種身、種種想，猶如——光音天（二禪：少光天、無量光天、光音天）。此為，第三識住。

Others are uniform in body, diverse in intelligence, such as the Radiant Devas.

(There are beings, friends, similar in body, diverse in perception, such as the gods of the Abhassara. This is the third foothold of consciousness.)

"Santāvuso, sattā ekattakāyā ekattasaññino seyyathāpi devā subhakiṇhā. Ayaṃ catutthī viññāṇaṭṭhiti.

(4) 友！有些有情，一種身、一種想，猶如——遍淨天（三禪：少淨天、無量淨天、遍淨天）。此為，第四識住。

Others are uniform both in body and in intelligence, such as the All-Lustrous Devas.

(There are beings, friends, similar in body and similar in perception, such as the gods of the Subhakiṇhā. This is the fourth foothold of consciousness.)

"Santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañāñcāyatanūpagā. Ayaṃ pañcamī viññāṇaṭṭhiti.

(5) 友！有些有情，超越一切色想、滅有對想、無作意種種想，所謂：『虛空無邊！』到達空無邊處。此為，第五識住。

Others there are who, by having passed wholly beyond all consciousness of matter, by the dying out of the consciousness of sense-reaction, by having turned the attention away from any consciousness of the manifold and become consciously of 'space as infinite' are dwellers in the realm of infinite space.

(There are beings, friends that, passing past all perception of materiality, leaving behind perception of reaction, averting the mind from perception of diversity, thinking 'Unending is space,' experience the Realm of Space. This is the fifth foothold of consciousness.)

"Santāvuso, sattā sabbaso ākāsañāñcāyatanam samatikkamma 'anantaṃ viññāṇaṇ'ti viññāṇañcāyatanūpagā. Ayaṃ chaṭṭhī viññāṇaṭṭhiti.

(6) 友！有些有情，超越一切空無邊處，所謂：『識是無邊！』到達識無邊處。此為，第六識住。

Others there are who, by having passed wholly beyond the realm of infinite space and become conscious only of consciousness as infinite are dwellers in the realm of infinite consciousness.

(There are beings, friends that, wholly passing past the Realm of Space, thinking "Unending is Consciousness," experience the Realm of Consciousness. This is the sixth foothold of consciousness.)

"Santāvuso, sattā sabbaso viññāṇañcāyatanam samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanūpagā. Ayaṃ sattamī viññāṇaṭṭhiti.

(7) 友！有些有情，超越一切識無邊處，所謂：『何有一物！』到達無所有一處。此為，第七識住。

Others there are who, having passed wholly beyond the realm of infinite consciousness, and become conscious only that 'there is nothing whatever,' are dwellers in the realm of nothingness. Such are the remaining stations of consciousness.

(There are beings, friends that, wholly passing past the Realm of Consciousness, thinking 'There are No Things There,' experience the Realm Where There is No Thing There. This is the seventh foothold of consciousness.)

11. 七應供人

Satta puggalā dakkhiṇeyyā (MN 70, 182) [37]

ubhatobhāgavimutto, paññāvimutto, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī.

① 俱_レ解_レ脫_レ者_セ、 ② 慧_レ解_レ脫_レ者_セ、 ③ 身_レ證_レ者_セ、 ④ 見_レ法_セ者_セ、 ⑤ 信_レ解_レ脫_レ者_セ、 ⑥ 隨_レ法_セ行_レ者_セ、 ⑦ 隨_レ信_レ行_レ者_セ。

Seven [types of] persons worthy of offerings, to wit, the freed-both-ways, the freed by insight, they who have bodily testimony, they who have won the view, they who are freed by confidence, the followers of wisdom, and the followers of confidence.

(Seven individuals worthy of receivings: Both-sides-freed, wisdom-freed, the body-seer, the liberated-at-heart, the Dhamma-follower, the faith follower.)

12. 七隨眠

Satta anusayā (AN 7.12) [37]

kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo.

(1) 愛_ヲ染_ヲ隨_レ眠_ヲ； (2) 瞋_ヲ隨_レ眠_ヲ； (3) 見_ヲ隨_レ眠_ヲ (有_ヲ身_ヲ見_ヲ、 戒_ヲ禁_ヲ取_ヲ) ； (4) 疑_ヲ隨_レ眠_ヲ； (5) 慢_ヲ隨_レ眠_ヲ (含_ヲ掉_ヲ舉_ヲ、 慢_ヲ) ； (6) 有_ヲ貪_ヲ隨_レ眠_ヲ (色_ヲ貪_ヲ及_ヲ無_ヲ色_ヲ貪_ヲ) ； (7) 無_ヲ明_ヲ隨_レ眠_ヲ。

Seven kinds of latent bias, to wit, the bias of sensual passion, of enmity, of false opinion, of doubt, of conceit, of lust for rebirth, of ignorance.

(Seven biases: The bias towards lust for sense pleasures, the bias towards reaction, the bias towards views, the bias towards doubt, the bias towards pride, the bias towards lust for living, the bias towards blindness.)

13. 七結

Satta saññojanāni (AN 7.8) [37]

anunayasaññojanam [kāmasaññojanam (syā. kam.)], paṭighasaññojanam, diṭṭhisaññojanam, vicikicchasaññojanam, mānasaññojanam, bhavarāgasaññojanam, avijjāsaññojanam.

(1) 愛結 (五下分結中稱為愛欲結) ; (2) 瞋結 ; (3) 見結 (有身見、戒禁取) ; (4) 疑結 ; (5) 慢結 (含掉舉、慢) ; (6) 有貪結 (色貪及無色貪) ; (7) 無明結。

Seven fetters, to wit, compliance, opposition, false opinion, doubt, conceit, lust for rebirth, ignorance.

(Seven yokes to rebirth: The yoke to rebirth which is compliance, the yoke to rebirth which is reaction, the yoke to rebirth which is views, the yoke to rebirth with is doubt, the yoke to rebirth which is pride, the yoke to rebirth which is lust for living, the yoke to rebirth which is blindness.)

☆ 四諍事 *cattāri adhikaraṇāni* ⇒ ① 爭論諍事 (教理諍事：當面法則、服從多數) *vivādādhikaraṇa* , ② 教誡諍事 (呵責諍事：當面法則、記憶法則、不痴法則、調查法則) *anuvādādhikaraṇa* , ③ 犯罪諍事 (戒律諍事：當面法則、自白法則、撤銷法則) *āpattādhikaraṇa* , ④ 行事諍事 (義務諍事：開會方面，當面法則) *kiccādhikaraṇa* 。 (CV 4.8, 215-227)(CV 4.9, 228-242)(PV 5.1, 292-296)

☆ 七止諍 (七滅諍、平息諍事) *Satta adhikaraṇasamathā* ⇒ ① 現前毘尼 (當面澄清，當面法則：爭論諍事、教誡諍事、犯罪諍事、行事諍事) *sammukhāvinayo dātabbo* , ② 憶念毘尼 (事者回憶，記憶法則：教誡諍事) *sativinayo dātabbo* , ③ 不痴毘尼 (並非痴狂，不痴法則：教誡諍事) *amūḷhavinayo dātabbo* , ④ 自言毘尼 (自白承認，自白法則：犯罪諍事) *paṭiññāya kāretabbaṃ* , ⑤ 多語毘尼 (投票表決，服從多數：爭論諍事) *yebhuyyasikā* , ⑥ 覓罪毘尼 (蒐證調查，調查法則：教誡諍事) *tassapāpiyasikā* , ⑦ 如草覆地 (撤銷不究，撤銷法則：犯罪諍事) *tiṇavatthārako* 。 (MN 104, 41-54)(CV 4.9, 228-242)

14. 七止諍

Satta adhikaraṇasamathā (MN 104, 41-54) [37]

uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya

能止息、平靜已發生之諍事——

Seven rules for the pacifying and suppression of disputed questions that have been raised, to wit, (Seven that calm and settle disputatious disrupting-eruptions:)

sammukhāvinayo dātabbo,

(1) 當_カ授_ス予_リ現_リ前_ニ方_ニ式_ヲ (應_レ根_ニ據_ル當_カ面_ニ澄_ミ清_ミ原_ニ則_ル) ；
the proceeding face-to-face must be performed,
(Setting up discipline by confrontation,)

sativinayo dātabbo,

(2) 當_カ授_ス予_リ憶_シ念_ヲ方_ニ式_ヲ (應_レ根_ニ據_ル當_カ事_ヲ者_ニ回_シ憶_シ原_ニ則_ル) ；
the proceeding for the consciously innocent must be performed,
(Setting up discipline by reminder,)

amūḷhavinayo dātabbo,

(3) 當_カ授_ス予_リ不_レ痴_ヲ方_ニ式_ヲ (應_レ根_ニ據_ル並_ニ非_ニ痴_ヲ狂_ヲ原_ニ則_ル) ；
the proceeding in the case of those who are no longer out of their mind must be performed,
(Setting up discipline of the deranged,)

paṭiññāya kāretabbam,

(4) 當_カ依_テ自_ラ認_ム (應_レ根_ニ據_ル自_ラ白_ス承_シ認_ム原_ニ則_ル) ；
the proceeding on confession of guilt must be carried out,
(Allowing rehabilitation after admission of guilt,)

yebhuyyasikā,

(5) 依_テ多_ク數_ヲ決_ス (應_レ根_ニ據_ル投_テ票_ヲ表_ス決_ス原_ニ則_ル) ；
the proceeding by a majority of the Chapter,
(Settling disputes by majority rule,)

tassapāpiyasikā,

(6) 求_メ其_ノ罪_ヲ處_ス (應_レ根_ニ據_ル蒐_テ證_ヲ調_ヒ查_ス原_ニ則_ル) ；
or the proceeding for the obstinate,
(Sanctioning evil-doers,)

tiṇavatthārako.

(7) 如_ク草_ヲ覆_フ地_ヲ (應_レ根_ニ據_ル撤_シ銷_ス原_ニ則_ル) 。
or the proceeding by covering over as with grass.
(Settling an issue by burying it, covering it as with a grass garment.)

“Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta dhammā sammadakkhātā;

友_ニ！ 如_ク是_ヲ， 彼_ノ正_ニ知_ル者_ニ、 正_ニ見_ル者_ニ、 應_レ供_ス者_ニ、
 正_ニ等_ニ覺_ス者_ニ之_ノ世_ヲ尊_ム， 如_ク實_ヲ宣_ス說_ス七_ノ法_ヲ。

These, friends, are the Double Doctrines perfectly set forth by the Exalted One who knows, who sees.
(These then, friends, are those seven-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)

tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

故《我》等《一》切《》， 於《今》結《集》， 當《不》令《其》紛《爭》；
蓋《令》此《梵》行《永》續《、 久》住《；
為《眾》生《利》益《、 眾》生《安》樂《， 慈》愍《世》間《， 為《諸》
人《天》幸《福》《、 利》益《、 安》樂《也》。

Hereon there should be a chanting by all in concord, not a wrangling, that thus this holy life may persist and be long maintained. That may be for the welfare and happiness of many folk, for compassion on the world, for the good, the welfare, the happiness of devas and of men.

(In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

Dutiyabhāṇavāro niṭṭhito.

二誦結束

卐 卐 卐

第三誦品 *Tatīyabhāṇavāro* [38~54]

☆ 開示八法 *Aṭṭhakam* (Eights) [38~44]

〔第三十八卷 ㊦〕 333. "Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena aṭṭha dhammā sammadakkhātā;

友！曾經，彼正知者、正見者、應供者、正等覺者之世尊，如實宣說八法。

There are 'Eights in the Doctrine,' friends, [similarly] set forth

(There are, friends, eight-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Aristocrat who knows and sees.)

tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

故我等一切，於今結集，當不令其紛爭；
蓋令此梵行永續、久住；
為眾生利益、眾生安樂，慈愍世間，為諸
人天幸福、利益、安樂也。

(In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

Katame aṭṭha?

八法者何耶？

Which are they?

(What are these eights?)

1. 八邪（道）

Aṭṭha micchattā (AN 10.113) [38]

micchādittṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo micchāsati, micchāsamādhī.

(1) 邪見、(2) 邪思、(3) 邪語、(4) 邪業、(5) 邪命、
(6) 邪精進、(7) 邪念、(8) 邪定。

Eight wrong factors of character and conduct, to wit, wrong views, intention, speech, action, livelihood, effort, mindfulness, concentration.

(Eight Mistakes: Mistaken view, mistaken principles, mistaken speech, mistaken works, mistaken lifestyle, mistaken self-control, mistaken satisfactions, mistaken high-getting.)

2. 八正（道）

Aṭṭha sammattā (AN 10.113) [38]

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsaṭi, sammāsamādhī.

(1) 正_レ見_ハ、(2) 正_レ思_ム、(3) 正_レ語_ハ、(4) 正_レ業_セ、(5) 正_レ命_ヲ、(6) 正_レ精_ハ進_ハ、(7) 正_レ念_ヲ、(8) 正_レ定_ヲ。

Eight right factors of character and conduct, to wit, right views, right intentions, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

(Eight Consummates: High view, high principles, high speech, high works, high lifestyle, high self-control, high satisfactions, high getting high.)

3. 八應供人

Aṭṭha puggalā dakkhiṇeyyā (SN 48.18, 488) [38]

sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno; sakadāgāmī, sakadāgāmiphalasacchikiriyāya paṭipanno; anāgāmī, anāgāmiphalasacchikiriyāya paṭipanno; arahā, arahattaphalasacchikiriyāya paṭipanno.

① 預_ハ流_カ果_セ、② 向_ハ預_ハ流_カ現_ハ證_セ者_キ、③ 一_ハ來_カ果_セ、④ 向_ハ一_ハ來_カ現_ハ證_セ者_キ、⑤ 不_ハ還_カ果_セ、⑥ 向_ハ不_ハ還_カ現_ハ證_セ者_キ、⑦ 阿_ハ羅_カ漢_ハ果_セ、⑧ 向_ハ阿_ハ羅_カ漢_ハ現_ハ證_セ者_キ。

Eight types of persons worthy of offerings, to wit,

(1) one who has 'attained the stream' [for First Path].

(2) One who has worked for the realizing of the Fruit of stream-attainment.

(3) One who is a Once-returner.

(4) One who has worked for the realizing of the Fruit of Once-returning.

(5) One who is a Never-returner.

(6) One who has worked for the realizing of the Fruit of Never-returning.

(7) One who is Arahant.

(8) One who has worked for the realizing of Arahantship.

(Eight individuals worthy of receivings: The Streamwinner, and the one who has taken on the job of seeing the benefits of streamwinning for himself; the once-returner and the one who has taken on the job of seeing the benefits of once-returning for himself; the non-returner and the one who has taken on the job of seeing the benefits of once-returning for himself; the arahant and the one who has taken on the job of seeing the benefits of arahantship for himself.)

☆ 八懈怠事 ⇒ ① 未作而眠、② 已作而眠、③ 未行而眠、④ 已行而眠、⑤ 無食而眠、⑥ 有食而眠、⑦ 少疾而眠、⑧ 病癯而眠。

4. 八懈怠事

Aṭṭha kusītavatthūni (AN 8.80) [39]

〔第三十九卷 ㊟〕 334. Idhāvuso, bhikkhunā kammaṃ kātabbaṃ hoti. Tassa evaṃ hoti – 'kammaṃ kho me kātabbaṃ bhavissati, kammaṃ kho pana me karontassa kāyo kilamissati, handāhaṃ nipajjāmi'ti! So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam paṭhamam kusītavatthu.

① 友！此處有比丘，有其應作之工作；彼思念：『我有應作之工作，若作彼事，則我身當疲憊，那麼！應可臥息。』彼臥息而該得未得、該至未至、該證未證，故不精勤。諸比丘！此乃第一懈怠事。

Eight bases of slackness.

Herein, friends,

(1) let a brother have some work to do.

He thinks:

'There's that work I have to do,

but the doing of it will tire me.

Well then, I shall lie down.'

He lies down;

he stirs up no energy to finish that which is not done,

to accomplish the unaccomplished,

to realize the unrealized.

(Eight foundations of laziness: Here friends, a beggar has some work that needs to be done. In this case he thinks: 'There is some work that needs to be done by me, but this work surely will result in a body get'n tired. Well then! I will just lie down.' So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes. This is the first foundation of laziness.)

Puna caparaṃ, āvuso, bhikkhunā kammaṃ kataṃ hoti. Tassa evaṃ hoti – 'ahaṃ kho kammaṃ akāsiṃ, kammaṃ kho pana me karontassa kāyo kilanto, handāhaṃ nipajjāmi'ti! So nipajjati na viriyaṃ ārabhati...pe... idam dutiyam kusītavatthu.

② 友！又有比丘，已作彼事；彼思念：『我已工作，作事而我身疲憊，那麼！應可臥息。』彼臥息而該得未得、該至未至、該證未證，故不精勤。諸比丘！此乃第二懈怠事。

(2) Or he has been working, and thinks:

'I have been working,

and the doing of my work has tired me.

Well then, I shall lie down.'

He lies down;

he stirs up no energy to finish that which is not done,

to accomplish the unaccomplished,

to realize the unrealized.

(Again, additionally friends, a beggar has finished some work. In this case he thinks: 'I have finished this work, this work sure has resulted in a body get'n tired. Well then! I will just lie down.' So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes. This is the second foundation of lazyness.)

Puna caparaṃ, āvuso, bhikkhunā maggo gantabbo hoti. Tassa evaṃ hoti – 'maggo kho me gantabbo bhavissati, maggaṃ kho pana me gacchantassa kāyo kilamissati, handāhaṃ nipajjāmi'ti! So nipajjati na vīriyaṃ ārabhati... idaṃ tatiyaṃ kusītavatthu.

③ 友！又_又有_有比_比丘_丘，有_有其_其將_將行_行之_之道_道路_路；彼_彼思_思念_念：『我_我有_有將_將行_行之_之道_道路_路，若_若往_往道_道路_路，則_則我_我身_身當_當疲_疲憊_憊，那_那麼_麼！應_應可_可臥_臥息_息。』彼_彼臥_臥息_息而_而該_該得_得未_未得_得、該_該至_至未_未至_至、該_該證_證未_未證_證，故_故不_不精_精勤_勤。諸_諸比_比丘_丘！此_此乃_乃第_第三_三懈_懈怠_怠事_事。

(3) Or he has to make a journey,

and he thinks:

'I have to make a journey,

and that will tire me.

Well then, I shall lie down.'

He lies down;

he stirs up no energy to finish that which is not done,

to accomplish the unaccomplished,

to realize the unrealized.

(Again, additionally friends, a beggar has some Way to go. In this case he thinks: 'I have some ways to go, this Way surely will result in a body get'n tired. Well then! I will just lie down.' So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes. This is the third foundation of lazyness.)

Puna caparaṃ, āvuso, bhikkhunā maggo gato hoti. Tassa evaṃ hoti – 'ahaṃ kho maggaṃ agamāsiṃ, maggaṃ kho pana me gacchantassa kāyo kilanto, handāhaṃ nipajjāmi'ti! So nipajjati na vīriyaṃ ārabhati... idaṃ catutthaṃ kusītavatthu.

④ 友！又_又有_有比_比丘_丘，已_已行_行道_道路_路；彼_彼思_思念_念：『我_我已_已行_行道_道路_路，往_往道_道路_路而_而我_我身_身當_當疲_疲憊_憊，那_那麼_麼！應_應可_可臥_臥息_息。』彼_彼臥_臥息_息而_而該_該得_得未_未得_得、該_該至_至未_未至_至、該_該證_證未_未證_證，故_故不_不精_精勤_勤。諸_諸比_比丘_丘！此_此乃_乃第_第四_四懈_懈怠_怠事_事。

(4) Or he has gone on his journey,

and reflects:

'I have gone on a journey,
and that has tired me.
Well then, I shall lie down.'

He lies down;
he stirs up no energy to finish that which is not done,
to accomplish the unaccomplished,
to realize the unrealized.

(Again, additionally friends, a beggar has gone some ways. In this case he thinks: 'I have come some ways, this Way sure has resulted in a body get'n tired. Well then! I will just lie down.' So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes. This is the fourth foundation of laziness.)

Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇītaṣṣa vā bhojanassa yāvadatthaṃ pāripūriṃ.

⑤ 友^フ！ 又^{マタ}有^{アル}比^ヒ丘^コ， 行^{ユク}於^ニ村^{ムラ}、 邑^{チヨ}而^ニ乞^ク食^{シキ}， 粗^コ妙^{ミョウ}之^ノ食^{シキ}不^ズ得^ズ滿^{マン}用^{ヨウ}；

(5) Or he tours about a village or township for alms
and does not obtain his fill of poor or rich food,

(Again, additionally friends, a beggar walking his beggar's rounds in village or market town does not get either rough or excellent food sufficient to fulfill his needs.)

Tassa evaṃ hoti – 'ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇītaṣṣa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo kilanto akammañño, handāhaṃ nipajjāmi'ti! So nipajjati na vīriyaṃ ārabhati... idaṃ pañcamaṃ kusītavatthu.

彼^カ思^シ念^{ネン}： 『 我^ガ行^{ユク}於^ニ村^{ムラ}、 邑^{チヨ}而^ニ乞^ク食^{シキ}， 粗^コ妙^{ミョウ}之^ノ食^{シキ}不^ズ得^ズ滿^{マン}用^{ヨウ}， 我^ガ身^ミ疲^ヒ憊^ヒ而^ニ不^ズ能^ズ堪^{タマ}任^ニ， 那^ナ麼^モ！ 應^{オウ}可^カ臥^シ息^{シツ}。 』 彼^カ臥^シ息^{シツ}而^ニ該^カ得^{トク}未^ズ得^{トク}， 該^カ至^シ未^ズ至^シ， 該^カ證^{シユ}未^ズ證^{シユ}， 故^ユ不^ズ精^{セウ}勤^{キン}。 諸^{シュ}比^ヒ丘^コ！ 此^チ乃^ハ第^{ダイ}五^ゴ懈^セ怠^{タイ}事^ジ。

and thinks:

'I've gone about village,
about township for alms
and have not obtained my fill of poor or rich food.
This body of me is tired and good for naught.
Well then, I'll lie down.'

He lies down;
he stirs up no energy to finish that which is not done,
to accomplish the unaccomplished,
to realize the unrealized.

(In this case he thinks: 'I have walked my beggar's rounds in village and market town and have not got either rough or excellent food sufficient to fulfill my needs, this surely has got'n a body tired and unfit for work. Well then! I will just lie down.' So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes. This is the fifth foundation of laziness.)

Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ.

⑥ 友！又_又有_有比_比丘_丘，行_行於_於村_村、邑_邑而_而乞_乞食_食，粗_粗妙_妙之_之食_食可_可得_得滿_滿用_用；

(6) Or he tours about a village or township for alms
and does obtain his fill of poor or rich food,

(Again, additionally friends, a beggar walking his beggar's rounds in village or market town does get either rough or excellent food sufficient to fulfill his needs.)

Tassa evaṃ hoti – 'ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo garuko akammañño, māsācitaṃ maññe, handāhaṃ nipajjāmi'ti! So nipajjati na vīriyaṃ ārabhati... idaṃ chaṭṭhaṃ kusītavatthu.

彼_彼思_思念_念：『我_我行_行於_於村_村、邑_邑而_而乞_乞食_食，粗_粗妙_妙之_之食_食可_可得_得滿_滿用_用，我_我身_身重_重不_不能_能堪_堪任_任，猶_猶如_如滿_滿月_月，那_那麼_麼！應_應可_可臥_臥息_息。』彼_彼臥_臥息_息而_而該_該得_得未_未得_得、該_該至_至未_未至_至、該_該證_證未_未證_證，故_故不_不精_精勤_勤。諸_諸比_比丘_丘！此_此乃_乃第_第六_六懈_懈怠_怠事_事。

and thinks:

'I've gone about a village or township for alms
and have obtained my fill of poor or rich food.
This body of me is heavy and good for naught,
seems tome like a load of soaked beans.

Well then, I'll lie down'

He lies down;

he stirs up no energy to finish that which is not done,
to accomplish the unaccomplished,
to realize the unrealized.

(In this case he thinks: 'I have walked my beggar's rounds in village and market town and have got either rough or excellent food sufficient to fulfill my needs, thus my belly has become heavy like the sixth month, methinks. This surely has got'n a body tired and unfit for work. Well then! I will just lie down.' So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes. This is the sixth foundation of lazyness.)

Puna caparaṃ, āvuso, bhikkhuno uppanno hoti appamattako ābādho. Tassa evaṃ hoti – 'uppanno kho me ayaṃ appamattako ābādho; atthi kappo nipajjitum, handāhaṃ nipajjāmi'ti! So nipajjati na vīriyaṃ ārabhati... idaṃ sattamaṃ kusītavatthu.

⑦ 友！又_又有_有比_比丘_丘，得_得少_少病_病；彼_彼思_思念_念：『我_我得_得少_少病_病，相_相應_應於_於臥_臥息_息，那_那麼_麼！應_應可_可臥_臥息_息。』彼_彼臥_臥息_息而_而該_該得_得未_未得_得、該_該至_至未_未至_至、該_該證_證未_未證_證，故_故不_不精_精勤_勤。諸_諸比_比丘_丘！此_此乃_乃第_第七_七懈_懈怠_怠事_事。

(7) Or in him some slight ailment has arisen,
and he thinks:
In this state it is fit I lie down.
He lies down;
he stirs up no energy to finish that which is not done,
to accomplish the unaccomplished,
to realize the unrealized.

(Again, additionally friends, a beggar is experiencing some slight sickness. In this case he thinks: 'Some slight sickness has arisen in me, this being the case, it is proper that I lie down. Well then! I will just lie down.' So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes. This is the seventh foundation of laziness.)

Puna caparaṃ, āvuso, bhikkhu gilānā vuṭṭhito [gilānavuṭṭhito (saddanīti) a. ni. 6.16 nakulapitusuttaṭṭikā passitabbā] hoti aciravuṭṭhito gelaññā.

㊦ 友！又_又有_有比_比丘_丘，其_其病_病癒_癒、疾_疾癒_癒未_未久_久；

(8) Or he has recovered from illness,
has recently arisen from some indisposition.

(Again, additionally friends, a beggar has recovered from sickness, has been recovered from that sickness for a while.)

Tassa evaṃ hoti – 'ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, tassa me kāyo dubbalo akammañño, handāhaṃ nipajjāmi'ti! So nipajjati na vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam aṭṭhamam kusītavatthu.

彼_彼思_思念_念：『我_我病_病癒_癒、疾_疾癒_癒未_未久_久，我_我身_身力_力羸_羸劣_劣而_而不_不能_能堪_堪任_任，那_那麼_麼！應_應可_可臥_臥息_息。』彼_彼臥_臥息_息而_而該_該得_得未_未得_得、該_該至_至未_未至_至、該_該證_證未_未證_證，故_故不_不精_精勤_勤。諸_諸比_比丘_丘！此_此乃_乃第_第八_八懈_懈怠_怠事_事。諸_諸比_比丘_丘！此_此乃_乃八_八種_種懈_懈怠_怠事_事。

And he thinks,
his body is weak and good for naught,
and lies down nor stirs up energy,
to finish that which is not done,
to accomplish the unaccomplished,
to realize the unrealized.

(In this case he thinks: 'I have recovered from sickness, have recovered from sickness recently, this being the case a body is debilitated and unfit for work. Well then! I will just lie down.' So lying down, he does not energize get-up-and-go for the attaining of the unattained, for the accomplishment of what should be accomplished, for the seeing with his own eyes what can be seen with one's own eyes. This is the eighth foundation of laziness.)

☆ 八精進事 ⇒ ① 未作而精進、② 已作而精進、
③ 未行而精進、④ 已行而精進、⑤ 無食而精進、⑥
有食而精進、⑦ 少疾而精進、⑧ 病癒而精進。

5. 八精進事

Aṭṭha ārambhavatthūni (AN 8.80) [40]

〔第四十卷 ㊦〕 335. Idhāvuso, bhikkhunā kammaṃ kātabbaṃ hoti. Tassa evaṃ hoti – 'kammaṃ kho me kātabbaṃ bhavissati, kammaṃ kho pana me karontena na sukaraṃ buddhānaṃ sāsanaṃ manasi kātuṃ, handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya, asacchikatassa sacchikiriyāyā'ti! So vīriyaṃ ārabhati appattassa pattiyaṃ, anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ paṭhamam ārambhavatthu.

① 友！此處有比丘，有其應作之工作；彼思念：『我有應作之工作，若作彼事，則將不易作意諸佛之教。那麼！我為得未得、至未至、證未證，故勤精進。』彼為得未得、至未至、證未證，故勤精進。諸比丘！此乃第一精進事。

Eight bases of setting afoot an undertaking.

Herein, brethren,

(1) let a brother have some work to do.

He thinks:

'There is that work I have to do,

but in doing it,

I shall not find it easy to attend to the religion of the Buddhas.

Well then, I will stir up energy to finish that which is not done,

to accomplish the unaccomplished,

to realize the unrealized.'

(Eight foundations for get-up-and-go: Here friends, a beggar has some work that needs to be done. In this case he thinks: 'There is some work that needs to be done by me, and this will not make it easy to investigate the Buddha's system. Well then! Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!' So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes. This is the first foundation for get-up-and-go.)

Puna caparaṃ, āvuso, bhikkhunā kammaṃ kataṃ hoti. Tassa evaṃ hoti – 'ahaṃ kho kammaṃ akāsiṃ, kammaṃ kho panāhaṃ karonto nāsakkhim buddhānaṃ sāsanaṃ manasi kātuṃ, handāhaṃ vīriyaṃ ārabhāmi...pe... so vīriyaṃ ārabhati... idaṃ dutiyaṃ ārambhavatthu.

② 友！又有比丘，已作彼事；彼思念：

『我_レ已_レ工_二作_一，作_レ事_二而_レ不_レ得_レ作_レ意_一諸_レ佛_二之_レ教_一。
 那_レ麼_レ！我_レ為_レ得_レ未_レ得_レ、至_レ未_レ至_レ、證_レ未_レ證_レ，故_レ
 勤_レ精_二進_一。』彼_レ為_レ得_レ未_レ得_レ、至_レ未_レ至_レ、證_レ未_レ證_レ，
 故_レ勤_レ精_二進_一。諸_レ比_二丘_一！此_レ乃_レ第_二二_一精_二進_一事_二。

(2) Or he has done a task, and thinks:

'I have been working,

but I could not attend to the religion of the Buddhas.

Well then, I will stir up energy to finish that which is not done,

to accomplish the unaccomplished,

to realize the unrealized.'

(Again, additionally friends, a beggar has finished some work. In this case he thinks: 'I have finished this work, but because of this work I could not investigate the Buddha's system. Well then! Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!' So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes. This is the second foundation for get-up-and-go.)

Puna caparaṃ, āvuso, bhikkhunā maggo gantabbo hoti. Tassa evaṃ hoti – 'maggo kho me gantabbo bhavissati, maggaṃ kho pana me gacchantena na sukaraṃ buddhānaṃ sāsanaṃ manasi kātuṃ. Handāhaṃ vīriyaṃ ārabhāmi...pe... so vīriyaṃ ārabhati... idaṃ tatiyaṃ ārambhavatthu.

③ 友_レ！又_レ有_レ比_二丘_一，有_レ其_レ將_二行_一之_レ道_二路_一；彼_レ思_二
 念_一：『我_レ有_レ將_二行_一之_レ道_二路_一，若_レ往_レ道_二路_一，則_レ不_レ
 易_レ作_レ意_一諸_レ佛_二之_レ教_一。那_レ麼_レ！我_レ為_レ得_レ未_レ得_レ、至_レ
 未_レ至_レ、證_レ未_レ證_レ，故_レ勤_レ精_二進_一。』彼_レ為_レ得_レ未_レ得_レ、
 至_レ未_レ至_レ、證_レ未_レ證_レ，故_レ勤_レ精_二進_一。諸_レ比_二丘_一！此_レ
 乃_レ第_二三_一精_二進_一事_二。

(3) Or he has to go on a journey,

and thinks it will not be easy for him, on his way,

to attend to the religion of the Buddhas,

and resolves:

'Well then, I will stir up energy to finish that which is not done,

to accomplish the unaccomplished,

to realize the unrealized.'

(Again, additionally friends, a beggar has some Way to go. In this case he thinks: 'I have some trip to make, this trip will not make it easy to investigate the Buddha's system. Well then! Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!' So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes. This is the third foundation for get-up-and-go.)

Puna caparaṃ, āvuso, bhikkhunā maggo gato hoti. Tassa evaṃ hoti – 'ahaṃ kho maggaṃ agamāsiṃ, maggaṃ kho paṇāhaṃ gacchanto nāsakkhiṃ buddhānaṃ sāsanaṃ manasi kātuṃ, handāhaṃ vīriyaṃ ārabhāmi...pe... so vīriyaṃ ārabhati... idaṃ catutthaṃ ārambhavatthu.

④ 友！又_又有_有比_比丘_丘，已_已行_行道_道路_路；彼_彼思_思念_念：

『我_我已_已行_行道_道路_路，行_行道_道路_路而_而不_不得_得作_作意_意諸_諸佛_佛之_之教_教。那_那麼_麼！我_我為_為得_得未_未得_得、至_至未_未至_至、證_證未_未證_證，故_故勤_勤精_精進_進。』彼_彼為_為得_得未_未得_得、至_至未_未至_至、證_證未_未證_證，故_故勤_勤精_精進_進。諸_諸比_比丘_丘！此_此乃_乃第_第四_四精_精進_進事_事。

(4) Or he has been on a journey,

but has not been able to attend to the religion of the Buddhas,
and resolves:

Well then, I will stir up energy to finish that which is not done,
to accomplish the unaccomplished,
to realize the unrealized.'

(Again, additionally friends, a beggar has made some trip. In this case he thinks: 'I have made this trip and because of this trip I could not investigate the Buddha's system. Well then! Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!' So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes. This is the fourth foundation for get-up-and-go.)

Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇītaṃ vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – 'ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālattaṃ lūkhassa vā paṇītaṃ vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo lahuko kammañño, handāhaṃ vīriyaṃ ārabhāmi...pe... so vīriyaṃ ārabhati... idaṃ pañcamaṃ ārambhavatthu.

⑤ 友！又_又有_有比_比丘_丘，行_行於_於村_村、邑_邑而_而乞_乞食_食，粗_粗妙_妙之_之食_食不_不得_得滿_滿用_用；彼_彼思_思念_念：『我_我行_行於_於村_村、邑_邑而_而乞_乞食_食，粗_粗妙_妙之_之食_食不_不得_得滿_滿用_用，我_我身_身輕_輕利_利而_而能_能堪_堪任_任。那_那麼_麼！我_我為_為得_得未_未得_得、至_至未_未至_至、證_證未_未證_證，故_故勤_勤精_精進_進。』彼_彼為_為得_得未_未得_得、至_至未_未至_至、證_證未_未證_證，故_故勤_勤精_精進_進。諸_諸比_比丘_丘！此_此乃_乃第_第五_五精_精進_進事_事。

(5) Or he has toured about village or township for alms
and has not obtained his fill
of poor or rich food.

And he thinks that,
under the circumstances,
his body is light and fit for work
and resolves:

Well then, I will stir up energy to finish that which is not done,
to accomplish the unaccomplished,

to realize the unrealized.'

(Again, additionally friends, a beggar walking his beggar's rounds in village or market town does not get either rough or excellent food sufficient to fulfill his needs. In this case he thinks: 'I have walked my beggar's rounds in village and market town and have not got either rough or excellent food sufficient to fulfill my needs, this body surely has got'n light and fit for work. Well then! Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!' So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes. This is the fifth foundation for get-up-and-go.)

Puna caparam, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītaṃ vā bhojanassa yāvadattham pāripūriṃ. Tassa evaṃ hoti – 'ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatto lūkhassa vā paṇītaṃ vā bhojanassa yāvadattham pāripūriṃ, tassa me kāyo balavā kammañño, handāhaṃ vīriyaṃ ārabhāmi...pe... so vīriyaṃ ārabhati... idaṃ chaṭṭhaṃ ārambhavatthu.

⑥ 友！又_又有_有比_比丘_丘，行_行於_於村_村、邑_邑而_而乞_乞食_食，粗_粗妙_妙之_之食_食可_可得_得滿_滿用_用；彼_彼思_思念_念：『我_我行_行於_於村_村、邑_邑而_而乞_乞食_食，粗_粗妙_妙之_之食_食可_可得_得滿_滿用_用，我_我身_身力_力強_強盛_盛而_而能_能堪_堪任_任。那_那麼_麼！我_我為_為得_得未_未得_得、至_至未_未至_至、證_證未_未證_證，故_故勤_勤精_精進_進。』彼_彼為_為得_得未_未得_得、至_至未_未至_至、證_證未_未證_證，故_故勤_勤精_精進_進。諸_諸比_比丘_丘！此_此乃_乃第_第六_六精_精進_進事_事。

(6) Or he has toured and has obtained his fill and thinks that, under the circumstances, his body is strong and fit to work and resolves:

Well then, I will stir up energy to finish that which is not done, to accomplish the unaccomplished, to realize the unrealized.'

(Again, additionally friends, a beggar walking his beggar's rounds in village or market town does get either rough or excellent food sufficient to fulfill his needs. In this case he thinks: 'I have walked my beggar's rounds in village and market town and have got either rough or excellent food sufficient to fulfill my needs, thus a body has become powerful and fit for work. Well then! Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!' So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes. This is the sixth foundation for get-up-and-go.)

Puna caparam, āvuso, bhikkhuno uppanno hoti appamattako ābādho. Tassa evaṃ hoti – 'uppanno kho me ayaṃ appamattako ābādho, ṭhānaṃ kho panetaṃ vijjati yaṃ me ābādho pavaḍḍheyya, handāhaṃ vīriyaṃ ārabhāmi...pe... so vīriyaṃ ārabhati... idaṃ sattamaṃ ārambhavatthu.

⑦ 友！又_又有_有比_比丘_丘，得_得少_少病_病；彼_彼思_思念_念：『我_我得_得少_少病_病，我_我可_可能_能有_有病_病之_之增_增盛_盛。那_那麼_麼！我_我為_為

得_レ未_レ得_レ、至_レ未_レ至_レ、證_レ未_レ證_レ，故_レ勤_レ精_レ進_レ。』
 彼_レ為_レ得_レ未_レ得_レ、至_レ未_レ至_レ、證_レ未_レ證_レ故_レ勤_レ精_レ進_レ。
 諸_レ比_レ丘_レ！此_レ乃_レ第_レ七_レ精_レ進_レ事_レ。

(7) Or in him some slight ailment has arisen.

And he thinks it is possible that the ailment may grow worse,
 so that he must stir up energy
 to finish that which is not done,
 to accomplish the unaccomplished,
 to realize the unrealized.'

(Again, additionally friends, a beggar is experiencing some slight sickness. In this case he thinks: 'Some slight sickness has arisen in me and I know if it gets established it might get worse. Well then! Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!' So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes. This is the seventh foundation for get-up-and-go.)

Puna caparaṃ, āvuso, bhikkhu gilānā vutthito hoti aciravutthito gelaññā. Tassa evaṃ hoti – 'ahaṃ kho gilānā vutthito aciravutthito gelaññā, tñānaṃ kho panetaṃ vijjati yaṃ me ābādho paccudāvatteyya, haṇḍāhaṃ vīriyaṃ ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya' ti! So vīriyaṃ ārabhati appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ aṭṭhamāṃ ārambhavatthu.

⑧ 友_レ！又_レ有_レ比_レ丘_レ，病_レ癒_レ、疾_レ癒_レ而_レ未_レ久_レ；彼_レ思_レ念_レ：『我_レ病_レ癒_レ、疾_レ癒_レ未_レ久_レ，我_レ病_レ可_レ能_レ會_レ復_レ發_レ。那_レ麼_レ！我_レ為_レ得_レ未_レ得_レ、至_レ未_レ至_レ、證_レ未_レ證_レ，故_レ勤_レ精_レ進_レ。』彼_レ為_レ得_レ未_レ得_レ、至_レ未_レ至_レ、證_レ未_レ證_レ，故_レ勤_レ精_レ進_レ。諸_レ比_レ丘_レ！此_レ乃_レ第_レ八_レ精_レ進_レ事_レ。

(8) Or he has recovered from illness,
 has recently arisen from some indisposition.

And he thinks:

I have recovered from illness,
 I have recently arisen from my indisposition.
 It is possible that the illness may recur.

Well then, I will stir up energy to finish that which is not done,
 to accomplish the unaccomplished,
 to realize the unrealized.'

(Again, additionally friends, a beggar has recovered from sickness, has been recovered from that sickness for a while. In this case he thinks: 'I have recovered from sickness, have recovered from sickness recently, and I know this sickness might return. Well then! Let me energize get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with my own eyes what can be seen with one's own eyes!' So he energizes get-up-and-go for the attainment of the unattained, the accomplishment of what should be accomplished, the seeing with his own eyes what can be seen with one's own eyes. This is the eighth foundation for get-up-and-go.)

☆ 八佈施事（佈施因緣）⇒ ① 行近佈施，② 怖畏佈施，③ 曾佈施我，④ 將佈施我，⑤ 佈施是善，⑥ 給無炊者，⑦ 善名流布，⑧ 為心莊嚴、心資糧。

6. 八佈施事——八佈施因緣

Aṭṭha dānavatthūni (AN 8.31) [41]

〔第四十一卷 ㊦〕 336. Āsajja dānaṃ deti,

(1) 因_レ行_上近_上，而_レ行_上佈_上施_上；

Eight bases of giving gifts:--One gives (1) because [an object of hospitality] has approached; (Eight foundations for giving: One gives when approached.)

bhayā dānaṃ deti,

(2) 因_レ怖_上畏_上，而_レ行_上佈_上施_上；

(2) from fear; (One gives when afraid.)

`adāsi me'ti dānaṃ deti,

(3) 思_ム：『彼_上曾_上佈_上施_上我_上！』而_レ行_上佈_上施_上；

(3) because 'he gave to me'; (One gives thinking: 'He gave to me.')

`dassati me'ti dānaṃ deti,

(4) 思_ム：『彼_上將_上佈_上施_上我_上！』而_レ行_上佈_上施_上；

(4) because 'he will give to me'; (One gives thinking: 'He will give to me.')

`sāhu dānaṃ'ti dānaṃ deti,

(5) 思_ム：『佈_上施_上是_上善_上！』而_レ行_上佈_上施_上；

(5) because one thinks 'giving is blessed'; (One gives thinking: 'Giving is something that is well done.')

`ahaṃ pacāmi, ime na pacanti, nārahāmi pacanto apacantānaṃ dānaṃ na dātun'ti dānaṃ deti,

(6) 思_ム：『我_上炊_上煮_上而_レ彼_上等_上不_上炊_上，故_上我_上炊_上煮_上給_上無_上炊_上者_上！』而_レ行_上佈_上施_上；

(6) because one thinks 'I cook; these do not cook; it is not fit that I who cook should give nothing to those who do not cook';

(One gives thinking: 'I cook, they don't cook, it is not proper that one who cooks not give to one who does not cook.')

`idaṃ me dānaṃ dadato kalyāṇo kittisaddo abbhuggacchatī'ti dānaṃ deti.

(7) 思ム：『我^ス佈^ク施^ス時^ヲ，將^ハ有^ス好^ク名^ヲ！』而^ル行^フ佈^ク施^ス；

(7) because one thinks: 'from the giving of this gift by me an excellent report will spread abroad';
(One gives thinking: 'Because of this gift I will get an excellent reputation throughout the land.')

Cittālaṅkāra-cittaparikkhāratthaṃ dānaṃ deti.

(8) 為^ス心^ヲ莊^ス嚴^ス、心^ヲ資^ス糧^ヲ，而^ル行^フ佈^ク施^ス。

(8) because one wishes to adorn and equip one's heart.
(One gives to prepare, nourish and equip the heart.)

☆ 八佈施果（受生） ⇒ ① 生大富家、② 生四王天、③ 生忉利天、④ 生夜摩天、⑤ 生兜率天、⑥ 生化樂天、⑦ 生他化自在天、⑧ 生梵身天。

7. 八佈施（受生）果

Aṭṭha dānūpapattiyo (AN 8.35) [42]

〔第四十二卷 ㊦〕 337. Idhāvuso, ekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

(1) 友！此處某人，佈施於沙門、婆羅門，謂：『飲食、衣服、車乘、華鬘、薰香、塗香、床褥、房舍、燈具。』

Eight rebirths due to giving gifts. Herein, friends, (1) a certain person gives a gift to a recluse or brahmin in the shape of food, drink, raiment, vehicle, wreaths, perfumes and ointments, bedding, dwelling and lights.

(Eight rebirths from gifts: Here, friends, someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such;)

So yaṃ deti taṃ paccāsīṣati [paccāsiṃsati (sī. syā. kaṃ. pī.)].

彼給與佈施而有所期待；

That which he gives, he hopes to receive in his turn.

(this done with a mind to a return.)

So passati khattiyamahāsālaṃ vā brāhmaṇamahāsālaṃ vā gahapatimahāsālaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ.

彼見刹帝利大富家、婆羅門大富家、居士大富家，五慾繩豐足、全備供御而喜樂。

He sees a wealthy noble or brahmin or householder surrounded and attended by, and enjoying the five forms of sensuous pleasures.

(He sees a Khattiya of great store or a Brahman of great store or a householder of great store living well-endowed, surrounded by and enjoying the five strings of pleasure.)

Tassa evaṃ hoti – 'aho vatāhaṃ kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā saḥabyataṃ upapajjeyyaṃ'ti!

彼^ハ思^ム念^フ：『的^ニ確^ニ呀^ハ！願^ハ我^ハ身^ヲ壞^ス命^ヲ終^ス後^ニ，得^テ受^メ生^ム於^リ刹^ヲ帝^ヲ利^ヲ大^ニ家^ニ、婆^ヲ羅^ヲ門^ヲ大^ニ家^ニ、居^ハ士^ハ大^ニ家^ニ等^ニ眷^ヲ屬^ヲ中^ニ。』

And he thinks: 'Ah! if only I may be reborn at the dissolution of the body after death as one amongst wealthy nobles, or brahmins, or householders!'

(In this case he thinks: 'O! If only at the breakup of the body at death I might arise reborn among Khattiyas of great store or Brahmins of great store or householders of great store!')

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitāṃ tatrūpapattiyaṃ saṃvattati.

彼^ハ心^ヲ決^シ定^ス、堅^ニ持^テ、培^テ養^フ修^ス習^ス，彼^ハ心^ヲ解^シ脫^ス於^リ下^ニ者^ニ、無^ク修^ス勝^ス處^ニ，身^ヲ壞^ス命^ヲ終^ス後^ニ，導^テ致^ス受^メ生^ム於^リ其^ノ處^ニ。

This thought he holds fixed, firmly established, and expands it. This thought set free in a lower range, and not expanded to anything higher, conduces to rebirth within that range.

(And he sets his heart on, fixes his mind on, and develops his mind for that. Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.)

Tañca kho sīlavato vadāmi no dussīlassa.

此^ハ是^ニ，隨^テ具^ス戒^ヲ者^ニ（佈^ス施^ス）而^ル說^ス，破^テ戒^ヲ者^ニ（佈^ス施^ス）則^チ不^レ然^ル；

And this, I affirm, only in the case of a moral person, not of one who is vicious.

(This I say of the ethical not of the unethical;)

Ijjhatāvuso, sīlavato cetopañidhi visuddhattā.

友^ハ！具^ス戒^ヲ者^ニ（佈^ス施^ス）其^ノ心^ヲ願^ハ，為^テ清^ニ淨^ニ故^ニ成^ス就^ス。

The mental aspiration, friends, of a moral person succeeds because of its purity.

(the aspirations of the ethical, friends are successful because of their clarity.)

Puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ... pe... seyyāvasathapadīpeyyaṃ.

(2) 復^ニ次^ニ，友^ハ！此^ハ處^ニ某^ノ人^ノ，佈^ス施^ス於^リ沙^ヲ門^ヲ、婆^ヲ羅^ヲ門^ヲ，謂^ハ：『飲^ス食^ス、衣^ス服^ス、車^ヲ乘^ス、華^ヲ鬘^ヲ、薰^ス香^ス、塗^ス香^ス、床^ヲ褥^ヲ、房^ヲ舍^ヲ、燈^ヲ具^ヲ。』

(2) Another person giving similar gifts,

(Again, additionally friends, here someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such;)

So yaṃ deti taṃ paccāsīsatī.

彼^レ給^ル與^ニ佈^ス施^ス而^ル有^ニ所^ニ期^ス待^カ；

and similarly hoping,

(this done with a mind to a return.)

Tassa sutam hoti – 'cātumahārājikā [cātummahārājikā (sī. syā. pī.)] devā dīghāyukā vaṇṇavanto sukhabahulā'ti.

彼^レ有^ニ所^ニ聞^ク： 『 四^ハ大^ハ王^ハ天^ハ眾^ハ長^シ壽^シ、 美^シ貌^シ、 安^シ樂^シ、 豐^シ足^シ。 』

may have learnt thus: 'Devas in the realm of the four kings of the firmament are long-lived, splendid in appearance and lead a blissful existence.'

(He hears something like: 'The dieties of The Four Great Kings are long-lived, distinguished, and have much pleasure.')

Tassa evaṃ hoti – 'aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeyyan'ti!

彼^レ思^ム念^フ： 『 的^ニ確^ニ呀^ハ！ 願^フ我^ハ身^ハ壞^ル命^ハ終^ル後^ハ， 得^ル受^ル生^ル於^ニ四^ハ大^ハ王^ハ天^ハ眷^ハ屬^ハ中^ニ。 』

He aspires to be reborn among them,

(In this case he thinks: 'O! If only at the breakup of the body at death I might arise reborn among The dieties of The Four Great Kings!')

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitam tatrūpapattiyaṃ saṃvattati.

彼^レ心^ハ決^セ定^ス、 堅^シ持^シ、 培^シ養^シ修^ス習^ス， 彼^レ心^ハ解^セ脫^ス於^ニ下^ニ者^ニ、 無^ク修^ス勝^ル處^ニ， 身^ハ壞^ル命^ハ終^ル後^ハ， 導^ル致^ス受^ル生^ル於^ニ其^ニ處^ニ。

and holds the thought fixed....This...conduces to rebirth within that [lower] range.

(And he sets his heart on, fixes his mind on, and develops his mind for that. Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.)

Tañca kho sīlavato vadāmi no dussīlassa.

此^ハ是^ハ， 隨^フ具^ハ戒^ハ者^ニ（ 佈^ス施^ス） 而^ル說^ス， 破^ル戒^ハ者^ニ（ 佈^ス施^ス） 則^レ不^レ然^ル；

And this, I affirm, only in the case of a moral person. ...

(This I say of the ethical not of the unethical;)

Ijjhatāvuso, sīlavato cetopañidhi visuddhattā.

友^ハ！ 具^ハ戒^ハ者^ニ（ 佈^ス施^ス） 其^ハ心^ハ願^フ， 為^ル清^シ淨^シ故^ニ成^ル就^ス。

The mental aspiration, brethren, of a moral person succeeds because of its purity.

(the aspirations of the ethical, friends are successful because of their clarity.)

Puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ...
pe... seyyāvasathapadīpeyyaṃ.

(3) ~ (7) 復次，友！此處某人，佈施於沙門、婆羅門，謂：『飲食、衣服、車乘、華鬘、薰香、塗香、床褥、房舍、燈具。』

(Again, additionally friends, here someone gives a Shaman or Brahman eats or vestments or vehicle or garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such;)

So yaṃ deti taṃ paccāsīsi.

彼給與佈施而有所期待；
(this done with a mind to a return.)

Tassa suttaṃ hoti – 'tāvatimsā devā...pe... yāmā devā...pe... tusitā devā ...pe... nimmānaratī devā...pe... paranimmitavasavattī devā dīghāyukā vaṇṇavanto sukhabahulā'ti.

彼有所聞：『(3) 三十天 (忉利天)(4) 夜摩天(5) 兜率天(6) 化樂天(7) 他化自在天 眾長壽、美貌、安樂、豐足。』

(3-7) Or one so giving may have learnt similar lore about other heavens:--the Three-and Thirty gods, the Yāma, the Tusita, the Nimmānaratī, the Paranimmita-vasavatti gods,

(He hears something like: 'The dieties of The Thirty-and-Three... The Yama dieties... Delight... Creation... with Power over Other's Creations are long-lived, distinguished, and have much pleasure.')

Tassa evaṃ hoti – 'aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ saḥabyataṃ upapajjeyyā'ti!

彼思念：『的確呀！願我身壞命終後，得受生於三十天 (忉利天) 夜摩天 兜率天 化樂天 他化自在天 等眷屬中。』

(In this case he thinks: 'O! If only at the breakup of the body at death I might arise reborn among The dieties of The Thirty-and-Three... The Yama dieties... Delight... Creation... with Power over Other's Creations!')

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitāṃ tatrūpapattiyaṃ saṃvattati.

彼心決定、堅持、培養修習，彼心解脫於下者、無修勝處，身壞命終後，導致受生於其處。

(And he sets his heart on, fixes his mind on, and develops his mind for that. Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.)

Tañca kho sīlavato vadāmi no dussīlassa.

此^チ是^ス， 隨^ス具^ハ戒^セ者^者（ 佈^フ施^セ） 而^ル說^セ， 破^ク戒^セ者^者
（ 佈^フ施^セ） 則^レ不^ク然^ル；

(This I say of the ethical not of the unethical;)

Ijjhatāvuso, sīlavato cetopanīdhi visuddhattā.

友^ト！ 具^ハ戒^セ者^者（ 佈^フ施^セ） 其^レ心^心願^ハ， 為^ス清^ク淨^ク故^ハ成^ル就^ス。
(the aspirations of the ethical, friends are successful because of their clarity.)

Puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ
vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

(8) 復^レ次^チ， 友^ト！ 此^チ處^ス某^人人^ト， 佈^フ施^セ於^ニ沙^門門^ト、 婆^婆
羅^門門^ト， 謂^ハ： 『 飲^ク食^ス、 衣^ク服^ス、 車^ヲ乘^ル、 華^ヲ鬘^ル、
薰^ク香^ス、 塗^ク香^ス、 床^ヲ褥^ス、 房^ヲ舍^ス、 燈^ヲ具^ス。 』

*(Again, additionally friends, here someone gives a Shaman or Brahman eats or vestments or vehicle or
garlands, scents, and ointments, bedding and habitat, lamps and wicks and oil and such;)*

So yaṃ deti taṃ paccāsīsatī.

彼^レ給^フ與^ニ佈^フ施^セ而^ル有^ス所^ス期^ス待^ス；
(this done with a mind to a return.)

Tassa sutam hoti – 'brahmakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā'ti.

彼^レ有^ス所^ス聞^ク： 『 梵^ヲ身^ヲ天^ト（ 梵^ヲ眾^ヲ天^ト、 梵^ヲ輔^ヲ天^ト、
大^ヲ梵^ヲ天^ト） 長^シ壽^ス、 美^シ貌^ス、 安^カ樂^ス、 豐^ク足^ス。 』

(8) or about the gods of the Brahma world he may have learnt in similar terms.

*(He hears something like: 'The dieties of the Brahma World are long-lived, distinguished, and have
much pleasure.')*

Tassa evaṃ hoti – 'aho vatāhaṃ kāyassa bhedā paraṃ maraṇā brahmakāyikānaṃ devānaṃ
sahabyataṃ upapajjeyyan'ti!

彼^レ思^フ念^ス： 『 的^ニ確^ニ呀^ヤ！ 願^ハ我^レ身^ヲ壞^ス命^ヲ終^ス後^ニ， 得^ル
受^ル生^ル於^ニ梵^ヲ身^ヲ天^ト（ 梵^ヲ眾^ヲ天^ト、 梵^ヲ輔^ヲ天^ト、 大^ヲ梵^ヲ
天^ト） 眷^ヲ屬^ス中^ニ。 』

He thinks: 'Ah! would that after death I might be reborn as one among them!'

*(In this case he thinks: 'O! If only at the breakup of the body at death I might arise reborn among
The dieties of The Brahma World!')*

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitam tatrūpapattiyaṃ saṃvattati.

彼^ハ心^ヲ決^シ定^ス、堅^ク持^ツ、培^キ養^フ修^シ習^ス、彼^ハ心^ヲ解^シ脫^ス於^ニ下^ニ者^ニ、無^ク修^シ勝^ス處^ニ、身^ヲ壞^ス命^ヲ終^ス後^ニ、導^キ致^ス受^ス生^ス於^ニ其^ノ處^ニ。

That thought he holds fixed, that thought he firmly establishes, that thought he expands. That thought set free in a lower range, and not expanded to anything higher, conduces to rebirth within that range.

(And he sets his heart on, fixes his mind on, and develops his mind for that. Thus with his mind let loose on the low, not being developed further, just there is where he returns to rebirth.)

Tañca kho sīlavato vadāmi no dussīlassa; vītarāgassa no sarāgassa.

此^ハ是^ニ、隨^フ具^ハ戒^ヲ者^ニ（佈^ス施^ス）而^ル說^ス、破^ス戒^ヲ者^ニ（佈^ス施^ス）則^チ不^レ然^ニ；在^リ貪^ヲ欲^ヲ增^ス盛^ス情^ヲ境^ニ中^ニ、誰^モ也^ハ不^レ能^ク離^レ開^ス貪^ヲ染^ス！

And this, I affirm, only in the case of a moral person, not of one who is vicious, in the case of one who has got rid of the passions, not of one still beset by them.

(This I say of the ethical not of the unethical;)

Ijjhatāvuso, sīlavato cetopañidhi vītarāgattā.

友^ニ！具^ハ戒^ヲ者^ニ（佈^ス施^ス）其^ノ心^ヲ願^フ、為^ス清^ク淨^ク故^ニ成^ス就^ス。

The mental aspiration, friends, of a moral person succeeds because it is void of lustful passion.

(the aspirations of the ethical, friends are successful because of their clarity.)

8. 八衆

Aṭṭha parisā (AN 8.69) [42]

khattiyāparisā, brāhmaṇāparisā, gahapatiparisā, samaṇāparisā, cātumahārājikaparisā, tāvatimsāparisā, māraparisā, brahmaṇāparisā.

① 刹帝利衆、② 婆羅門衆、③ 居士衆、④ 沙門衆、⑤ 四大王天衆、⑥ 三十三天（忉利天）衆、⑦ 魔衆、⑧ 梵天衆。

Eight assemblies, to wit, those of nobles, brahmins, householders, religious orders, four-king devas, Three-and-Thirty devas, Māra devas and Brahma devas.

(Eight Assemblies: Assemblies of Nobles, assemblies of Brahmins, assemblies of householders, assemblies of shamen, assemblies of The Four Great Kings, assemblies of the Three and Thirty, assemblies of Mara, Assemblies of Brahma.)

9. 八風——八世間法

Aṭṭha lokadhammā (AN 8.6) [42]

lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, paṣaṃsā ca, sukhañca, dukkhañca.

① 利（得）、② 衰（不得）、③ 譽（名聲）、④ 毀（惡聲）、⑤ 譏（誹謗）、⑥ 稱（稱譽）、⑦ 樂、⑧ 苦。

Eight matters of worldly concern, to wit, gains and losses, fame and obscurity, blame and praise, pleasures and pains.

(Eight Worldly Dhammas: Gain and loss, honor and dishonor, praise and blame, pleasure and pain.)

☆ 八勝處 *aṭṭha abhibhāyatana* ⇒ ① 心繫念住、少量色光，② 心繫念住、無量色光，③ 心無繫念、少量色光，④ 心無繫念、無量色光，⑤ 心無繫念、青色淨光，⑥ 心無繫念、黃色淨光，⑦ 心無繫念、紅色淨光，⑧ 心無繫念、白色淨光。

- ☆ 第一勝處（心繫念住）⇒ 有尋有伺，外觀——少量色光，若淨、若垢之業處。
- ☆ 第二勝處（心繫念住）⇒ 無尋唯伺，外觀——無量色光，若淨、若垢之業處。
- ☆ 第三勝處（心無繫念）⇒ 依二禪定，外觀——少量色光，若淨、若垢之業處。
- ☆ 第四勝處（心無繫念）⇒ 依三禪定，外觀——無量色光，若淨、若垢之業處。
- ☆ 第五勝處（心無繫念）內在清淨 ⇒ 依第四禪，外觀——青色淨光，證得勝解。
- ☆ 第六勝處（心無繫念）內在清淨 ⇒ 依第四禪，外觀——黃色淨光，證得勝解。
- ☆ 第七勝處（心無繫念）內在清淨 ⇒ 依第四禪，外觀——紅色淨光，證得勝解。
- ☆ 第八勝處（心無繫念）內在清淨 ⇒ 依第四禪，外觀——白色淨光，證得勝解。

10. 八勝處

Aṭṭha abhibhāyatanāni (AN 1.427-434) [43]

〔第四十三卷 ㊦〕 338. Ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ paṭhamam abhibhāyatanaṃ.

(1) 有_ア時_ア， 內_ウ有_ス色_シ想_ソ（ 心_シ繫_ス念_ヲ住_ス） ， 外_ソ觀_ス諸_ヲ色_シ， 少_オ量_リ色_シ光_ヲ——若_モ清_ス淨_ス光_ヲ、 若_モ雜_ヤ染_ス光_ヲ（ 之_ノ業_ノ處_ノ） ； 像_ノ這_ノ樣_ノ想_ヲ： 『 我_ハ勝_ル知_ル彼_ヲ！ 我_ハ勝_ル見_ル彼_ヲ！ 』 此_ハ為_ス第_ハ一_ノ勝_ノ處_ノ。

Eight positions of mastery.

(1) When anyone pictures to himself some material feature of his person and sees [corresponding] features in others,
lovely or ugly,
as small,
transcending this [object] he is aware of doing so,
[thinks] 'I know, I see!'

(Eight Areas of Mastery: Perceiving the personally material one sees external materiality as limited, whether beautiful or ugly. Having so perceived, this is mastered thinking: "I know, I see.")

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, 'tāni abhibhuyya jānāmi passāmī'ti – evaṃsaññī hoti. Idaṃ dutiyaṃ abhibhāyatanaṃ.

(2) 有_レ時_ア、 內_ニ有_レ色_セ想_シ (心_ヲ繫_ス念_ヲ住_ス) , 外_ニ觀_ス諸_ヲ色_セ、 無_ク量_カ色_セ光_ク——若_シ清_ク淨_ク光_ク、 若_シ雜_ニ染_ニ光_ク (之_ヲ業_ニ處_ス) ; 像_ヲ這_ニ樣_ニ想_シ : 『 我_ハ勝_ル知_ル彼_ヲ ! 我_ハ勝_ル見_ル彼_ヲ ! 』 此_ハ為_ス第_ニ勝_ル處_ニ。

(2) Or when he has the same experience,
but sees those features not as small,
but as infinitely great,
and nevertheless transcending this [object],
and is aware of doing so [thinks]:
'I know, I see!'

(Perceiving the personally material one sees external materiality as unbounded whether beautiful or ugly. Having so perceived, this is mastered thinking: "I know, I see.")

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ tatiyaṃ abhibhāyatanaṃ.

(3) 有_レ時_ア、 內_ニ無_ク色_セ想_シ (心_ヲ無_ク繫_ス念_ヲ) , 外_ニ觀_ス諸_ヲ色_セ、 少_ク量_カ色_セ光_ク——若_シ清_ク淨_ク光_ク、 若_シ雜_ニ染_ニ光_ク (之_ヲ業_ニ處_ス) ; 像_ヲ這_ニ樣_ニ想_シ : 『 我_ハ勝_ル知_ル彼_ヲ ! 我_ハ勝_ル見_ル彼_ヲ ! 』 此_ハ為_ス第_ニ三_ニ勝_ル處_ニ。

(3) Or when he sees the features in others,
lovely or ugly,
as small,
without first picturing any material feature of his own
transcending this [object] he is aware of doing so,
[thinks] 'I know, I see!'

(Perceiving the personally immaterial one sees external materiality as limited, whether beautiful or ugly. Having so perceived, this is mastered thinking: "I know, I see.")

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ catutthaṃ abhibhāyatanaṃ.

(4) 有_レ時_ア、 內_ニ無_ク色_セ想_シ (心_ヲ無_ク繫_ス念_ヲ) , 外_ニ觀_ス諸_ヲ色_セ、 無_ク量_カ色_セ光_ク——若_シ清_ク淨_ク光_ク、 若_シ雜_ニ染_ニ光_ク (之_ヲ業_ニ處_ス) ; 像_ヲ這_ニ樣_ニ想_シ : 『 我_ハ勝_ル知_ル彼_ヲ ! 我_ハ勝_ル見_ル彼_ヲ ! 』 此_ハ為_ス第_ニ四_ニ勝_ル處_ニ。

(4) Or when he sees the features in others,
but sees those features not as small,
but as infinitely great,
and nevertheless transcending this [object],
and is aware of doing so [thinks]:
'I know, I see!'

(Perceiving the personally immaterial one sees external materiality as unbounded whether beautiful or ugly. Having so perceived, this is mastered thinking: "I know, I see.")

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ. Evameva [evamevaṃ (ka.)] ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ pañcamaṃ abhibhāyatanaṃ.

(5) 有_レ時_ヲ、 內_ニ無_ク色_セ想_ヲ (心_ヲ無_ク繫_ト念_ヲ) , 外_ニ觀_ス諸_レ色_セ、 純_ニ青_ニ色_セ、 似_ニ青_ニ色_セ、 青_ニ顯_ト現_ト、 青_ニ光_ニ輝_ス ; 亦_ニ如_ク——青_ニ色_セ亞_ニ麻_ニ花_ニ、 純_ニ青_ニ色_セ、 似_ニ青_ニ色_セ、 青_ニ顯_ト現_ト、 青_ニ光_ニ輝_ス ; 又_ニ如_ク、 波_ニ羅_ニ奈_ニ衣_ニ兩_ニ面_ニ光_ニ亮_ス、 細_ニ軟_ニ、 純_ニ青_ニ色_セ、 似_ニ青_ニ色_セ、 青_ニ顯_ト現_ト、 青_ニ光_ニ輝_ス。

諸_レ如_ク此_ニ類_ニ、 有_レ時_ヲ、 內_ニ無_ク色_セ想_ヲ (心_ヲ無_ク繫_ト念_ヲ) , 外_ニ觀_ス諸_レ色_セ、 純_ニ青_ニ色_セ、 似_ニ青_ニ色_セ、 青_ニ顯_ト現_ト、 青_ニ光_ニ輝_ス、 像_ニ這_ニ樣_ニ想_ヲ : 『 我_ニ勝_ト知_ス彼_ニ ! 我_ニ勝_ト見_ス彼_ニ ! 』 此_ニ為_ス第_ニ五_ニ勝_ト處_ニ。

(5) Or when without the personal preliminary,
he sees external shapes of indigo,
indigo in colour,
indigo in visible expanse,
indigo in lustre,
as is the ummā flower,
or a Benares muslin delicately finished on both sides
transcending this [object] he is aware of doing so,
[thinks] 'I know, I see!'

(Perceiving the personally immaterial one sees external materiality as blue, blue-colored, characterized by blue, having a blue luster — in the same way as the so-called flax flower is blue, blue-colored, characterized by blue, having a blue luster — in the same way as Benares muslin burnished on both sides is blue, blue-colored, characterized by blue, having a blue luster - even so one perceives the personally immaterial and sees external materiality as blue, blue-colored, characterized by blue. Having so perceived, this is mastered thinking: "I know, I see.")

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathāpi nāma kaṇikārapupphaṃ [kaṇṇikārapupphaṃ (syā. kaṃ.)] pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimattaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ chaṭṭhaṃ abhibhāyatanaṃ.

(6) 有_レ時_ヲ, 內_ニ無_ク色_セ想_ヲ (心_ヲ無_ク繫_テ念_ヲ) , 外_ニ觀_ス諸_ク色_セ, 純_ニ黃_ニ色_セ、似_ト黃_ニ色_セ、黃_ニ顯_テ現_テ、黃_ニ光_ニ輝_ス ; 亦_レ如_ク——黃_ニ花_ニ樹_ニ, 純_ニ黃_ニ色_セ、似_ト黃_ニ色_セ、黃_ニ顯_テ現_テ、黃_ニ光_ニ輝_ス ; 又_レ如_ク, 波_ヲ羅_ヲ奈_ヲ衣_ニ兩_ニ面_ニ光_ニ亮_ニ細_ニ軟_ニ, 純_ニ黃_ニ色_セ、似_ト黃_ニ色_セ、黃_ニ顯_テ現_テ、黃_ニ光_ニ輝_ス。

諸_ク如_ク此_ノ類_ノ, 有_レ時_ヲ, 內_ニ無_ク色_セ想_ヲ (心_ヲ無_ク繫_テ念_ヲ) , 外_ニ觀_ス諸_ク色_セ, 純_ニ黃_ニ色_セ、似_ト黃_ニ色_セ、黃_ニ顯_テ現_テ、黃_ニ光_ニ輝_ス, 像_ト這_ノ樣_ノ想_ヲ : 『 我_レ勝_テ知_ス彼_ノ ! 我_レ勝_テ見_ス彼_ノ ! 』 此_ヲ為_ス第_ニ六_ニ勝_ニ處_ニ。

(6) or shapes of yellow,
yellow in colour,
yellow in visible expanse,
yellow in lustre,
as is the kaṇikāra flower,
or Benares muslin delicately finished on both sides
transcending this [object] he is aware of doing so,
[thinks] 'I know, I see!'

(Perceiving the personally immaterial one sees external materiality as golden, golden-colored, characterized by a golden color, having a golden luster — in the same way as the so-called kanikara-flower is golden, golden-colored, characterized by a golden color, having a golden luster — in the same way as Benares muslin burnished on both sides is golden, golden-colored, characterized by a golden color, having a golden luster - even so one perceives the personally immaterial and sees external materiality as golden, golden-colored, characterized by a golden color, having a golden luster. Having so perceived, this is mastered thinking: "I know, I see.")

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḱāni lohitaḱavaṇṇāni lohitaḱanidassanāni lohitaḱanibhāsāni. Seyyathāpi nāma bandhujīvakaḱupphaṃ lohitaḱaṃ lohitaḱavaṇṇaṃ lohitaḱanidassanaṃ lohitaḱanibhāsaṃ, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ lohitaḱaṃ lohitaḱavaṇṇaṃ lohitaḱanidassanaṃ lohitaḱanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḱāni lohitaḱavaṇṇāni lohitaḱanidassanāni lohitaḱanibhāsāni, 'tāni abhibhuyya jānāmi passāmi'ti evaṃsaññī hoti. Idaṃ sattamaṃ abhibhāyatanamaṃ.

(7) 有_二時_一， 內_二無_レ色_一想_二（ 心_二無_レ繫_一念_二）_一， 外_二觀_レ諸_二色_一， 純_二紅_レ色_一、 似_二紅_レ色_一、 紅_二顯_レ現_二、 紅_二光_レ輝_一； 亦_レ如_レ——朱_二槿_レ大_二紅_レ花_一， 純_二紅_レ色_一、 似_二紅_レ色_一、 紅_二顯_レ現_二、 紅_二光_レ輝_一； 又_レ如_レ， 波_二羅_レ奈_二衣_一兩_二面_一光_二亮_一細_二軟_一， 純_二紅_レ色_一、 似_二紅_レ色_一、 紅_二顯_レ現_二、 紅_二光_レ輝_一。

諸_二如_レ此_一類_二， 有_二時_一， 內_二無_レ色_一想_二（ 心_二無_レ繫_一念_二）_一， 外_二觀_レ諸_二色_一， 純_二紅_レ色_一、 似_二紅_レ色_一、 紅_二顯_レ現_二、 紅_二光_レ輝_一， 像_二這_一樣_二想_二： 『 我_二勝_レ知_二彼_一！ 我_二勝_レ見_二彼_一！ 』 此_二為_レ第_二七_一勝_二處_一。

(7) or shapes of red,
red in colour,
red in visible expanse,
red in lustre,
as is the bandhujīvaka flower,
or Benares muslin delicately finished on both sides
transcending this [object] he is aware of doing so,
[thinks] 'I know, I see!'

(Perceiving the personally immaterial one sees external materiality as blood-red, blood-red-colored, characterized by blood-redness, having a blood-red luster — in the same way as the so-called Midday-Flower is blood-red, blood-red colored, characterized by blood-redness, having a blood-red luster — in the same way as Benares muslin burnished on both sides is blood-red, blood-red-colored, characterized by blood-redness, having a blood-red luster. Having so perceived, this is mastered thinking: "I know, I see.")

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni. Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātaṃ odātavaṇṇaṃ odātanidassanaṃ odātanibhāsaṃ. Evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti. Idaṃ aṭṭhamaṃ abhibhāyatanam.

(8) 有^ア時^ア， 內^ニ無^ク色^セ想^ソ（ 心^ニ無^ク繫^ス念^ヲ ） ， 外^ニ觀^ス諸^ク色^セ， 純^ニ白^ク色^セ、 似^ニ白^ク色^セ、 白^ク顯^ス現^ス、 白^ク光^ス輝^ス； 亦^ニ如^ク——破^レ曉^ス之^ノ太^ニ白^ク金^ニ星^ノ， 純^ニ白^ク色^セ、 似^ニ白^ク色^セ、 白^ク顯^ス現^ス、 白^ク光^ス輝^ス； 又^ニ如^ク， 波^ニ羅^ニ奈^ニ衣^ノ兩^ノ面^ノ光^ス亮^ス細^ニ軟^ニ， 純^ニ白^ク色^セ、 似^ニ白^ク色^セ、 白^ク顯^ス現^ス、 白^ク光^ス輝^ス。

諸^ク如^ク此^ノ類^ノ， 有^ア時^ア， 內^ニ無^ク色^セ想^ソ（ 心^ニ無^ク繫^ス念^ヲ ） ， 外^ニ觀^ス諸^ク色^セ， 純^ニ白^ク色^セ、 似^ニ白^ク色^セ、 白^ク顯^ス現^ス、 白^ク光^ス輝^ス， 像^ニ這^ニ樣^ノ想^ソ： 『 我^ニ勝^ス知^ル彼^ノ！ 我^ニ勝^ス見^ル彼^ノ！ 』 此^ノ為^ス第^ニ八^ノ勝^ス處^ノ。

(8) or shapes of white,
white in color,
white in visible expanse,
white in lustre
as is the morning star,
or Benares muslin delicately finished on both sides
transcends this [object] and is aware of doing so,
[thinks]: 'I know, I see!'

(Perceiving the personally immaterial one sees external materiality as white, white-colored, characterized by whiteness, having a white luster — in the same way as the so-called healing star is white, white-colored, characterized by whiteness, having a white luster - in the same way as Benares muslin burnished on both sides is white, white colored, characterized by whiteness, having a white luster. Having so perceived, this is mastered thinking: "I know, I see.")

☆ 八解脫（八種俱解脫） *aṭṭha vimokkha* ⇒ ① 心繫念住（如第一、二勝處）、② 心無繫念（如第三、四勝處）、③ 清淨勝解（如第五～八勝處）、④ 空無邊處、⑤ 識無邊處、⑥ 無所有處、⑦ 非非想處、⑧ 想受滅盡。

11. 八解脫

Aṭṭha vimokkhā (AN 1.435-442) [44]

〔第四十四卷 ㊦〕 339. Rūpī rūpāni passati. Ayaṃ paṭhamo vimokkho.

(1) 內有_レ色_ヲ想_ス者_ニ（心_ヲ繫_テ念_ヲ住_ス，依_テ初_ノ禪_ヲ近_ニ行_テ定_ム、初_ノ禪_ヲ安_ラ止_シ定_ム），外_ヲ觀_ス諸_ノ色_ヲ——（少_ク量_カ色_ハ光_ニ、無_ク量_カ色_ハ光_ニ、若_シ清_ク淨_ク光_ニ、若_シ雜_ニ染_ニ光_ニ之_ノ業_ヲ處_ス）證_シ得_テ解_シ脫_ス。此_ヲ為_ス，第_一解_シ脫_ス。

Eight deliverances, to wit,

(1) He, picturing any material feature of himself, sees such material features [as they really are].

(Eight Releases: Seeing the materiality of material. This is the first release.)

Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati. Ayaṃ dutiyo vimokkho.

(2) 內無_ク色_ヲ想_ス者_ニ（心_ヲ無_ク繫_テ念_ヲ，依_テ二_ノ禪_ヲ、三_ノ禪_ヲ），外_ヲ觀_ス諸_ノ色_ヲ——（少_ク量_カ色_ハ光_ニ、無_ク量_カ色_ハ光_ニ、若_シ清_ク淨_ク光_ニ、若_シ雜_ニ染_ニ光_ニ之_ノ業_ヲ處_ス）證_シ得_テ解_シ脫_ス。此_ヲ為_ス，第_二解_シ脫_ス。

(2) Not picturing any such,

he sees material features external to his own.

(Perceiving the personally immaterial one sees external materiality. This is the second release.)

Subhanteva adhimutto hoti. Ayaṃ tatiyo vimokkho.

(3) （內無_ク色_ヲ想_ス、心_ヲ無_ク繫_テ念_ヲ）內_ニ在_リ清_ク淨_ク者_ニ，（依_テ第_四禪_ヲ，外_ヲ觀_ス淨_ク光_ニ——青_ク光_ニ、黃_ク光_ニ、赤_ク光_ニ、白_ク光_ニ）證_シ得_テ勝_テ解_シ脫_ス。此_ヲ為_ス，第_三解_シ脫_ス。

(3) He decides that it is beautiful.

(Thinking "How pure!" he is intent on that. This is the third release.)

Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsaññāyatanam upasampajja viharati. Ayaṃ catuttho vimokkho.

(4) 超^イ越^ハ一^一切^セ色^シ想^ツ、滅^ハ有^有對^對想^ツ、無^無作^作意^意一^一種^種種^種想^ツ、所^所謂^謂：『虛^虚空^空無^無邊^邊！』成^成就^就空^空無^無邊^邊處^處而^而住^住、證^證得^得解^解脫^脫。此^此為^為，第^第四^四解^解脫^脫。

(4) By passing wholly beyond all consciousness of material qualities, by the dying out of the awareness of sensory reaction, by the unheeding of any awareness of difference, he enters into and abides, in that rapt ecstasy, which is a consciousness of infinite space.

(Elevating himself above all perceptions of materiality, allowing perceptions of resistance to subside, not scrutinizing perceptions of diversity, thinking: 'Un-ending is space.' he enters into and makes a habitat of the Dimension of Space. This is the fourth release.)

Sabbaso ākāsaññāyatanam samatikkamma 'anantaṃ viññāṇaṃ'ti viññāṇaññāyatanam upasampajja viharati. Ayaṃ pañcama vimokkho.

(5) 超^イ越^ハ一^一切^セ空^空無^無邊^邊處^處、所^所謂^謂：『識^識是^是無^無邊^邊！』成^成就^就識^識無^無邊^邊處^處而^而住^住、證^證得^得解^解脫^脫。此^此為^為，第^第五^五解^解脫^脫。

(5) By passing wholly beyond such a sphere of consciousness, he enters into and abides, in that rapt ecstasy, which is a consciousness of infinitude of consciousness itself.

(Elevating himself completely above the Dimension of Space, thinking: 'Un-ending is consciousness.' he enters into and makes a habitat of the Dimension of Consciousness. This is the fifth release.)

Sabbaso viññāṇaññāyatanam samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanam upasampajja viharati. Ayaṃ chaṭṭho vimokkho.

(6) 超^イ越^ハ一^一切^セ識^識無^無邊^邊處^處、所^所謂^謂：『何^何有^有一^一物^物！』成^成就^就無^無所^所有^有處^處而^而住^住、證^證得^得解^解脫^脫。此^此為^為，第^第六^六解^解脫^脫。

(6) By passing wholly beyond such a sphere of consciousness, he enters into and abides, in that rapt ecstasy, which regards consciousness itself as nothing whatever, a sphere of nothingness.

(Elevating himself completely above the Dimension of Consciousness, thinking: 'There is nothing.' he enters into and makes a habitat of the Dimension of No Things There. This is the sixth release.)

Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Ayaṃ sattamo vimokkho.

(7) 超越一切無所_レ有_レ處_ニ，成就_ニ非_レ想_ニ非_レ非_レ想_ニ處_ニ而_レ住_ニ、證_ニ得_ニ解_ニ脫_ニ。此_ヲ為_ス，第_ハ七_ニ解_ニ脫_ニ。

(7) By passing wholly beyond such a sphere,
he enters into and abides,
in that rapt consciousness,
which neither is,
nor yet is not to be called conscious.

(Elevating himself completely above the Dimension of No Things There he enters into and makes a habitat of the Dimension of Neither-perception-nor-non-perception. This is the seventh release.)

Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayita nirodhaṃ upasampajja viharati. Ayaṃ atṭhamo vimokkho.

(8) 超越一切非_レ想_ニ非_レ非_レ想_ニ處_ニ，成就_ニ想_ニ受_ニ滅_ニ盡_ニ而_レ住_ニ、證_ニ得_ニ解_ニ脫_ニ。此_ヲ為_ス，第_ハ八_ニ解_ニ脫_ニ。

(8) By passing wholly beyond such a sphere,
he enters into and abides,
in a state of unconsciousness,
wherein awareness and feeling cease.

(Elevating himself completely above the Dimension of Neither-perception-nor-non-perception, he enters into and makes a habitat of the ending of sense perception. This is the eighth release.)

"Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena atṭha dhammā sammadakkhātā;

友_ニ！如_ク是_ノ，彼_ノ正_ニ知_ニ者_ニ、正_ニ見_ニ者_ニ、應_ニ供_ニ者_ニ、正_ニ等_ニ覺_ニ者_ニ之_ノ世_ノ尊_ヲ，如_ク實_ニ宣_ニ說_ニ八_ニ法_ニ。

These, Eights in the Doctrine, friends, have been perfectly set forth by the Exalted One who knows, who sees. ...

(These then, friends, are those eight-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Aristocrat who knows and sees.)

tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

故_レ我_レ等_レ一_レ切_セ、 於_レ今_レ結_セ集_一、 當_カ不_カ令_カ其_レ紛_セ諍_セ ；
 蓋_カ令_カ此_レ梵_セ行_一永_レ續_一、 久_レ住_セ ；
 為_セ眾_セ生_一利_一益_一、 眾_セ生_一安_一樂_一、 慈_セ愍_セ世_一間_一、 為_セ諸_セ
 人_一天_一幸_一福_一、 利_一益_一、 安_一樂_一也_セ。

Hereon should there be chanting by all in concord ...

(In this situation, let us all gather to gether as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

卍 卍 卍

☆ 開示九法 Navakaṃ (Nines) [45~49]

〔第四十五卷 ㊦〕 340. "Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena nava dhammā sammadakkhātā;

友！曾經，彼正知者、正見者、應供者、正等覺者之世尊，如實宣說九法。

There are Nines in the Doctrine, friends, which have been perfectly set forth by the Exalted One who knows, who sees.

(There are, friends, nine-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)

tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

故我等一切，於今結集，當不令其紛爭；
蓋令此梵行永續、久住；
為眾生利益、眾生安樂，慈愍世間，為諸人天幸福、利益、安樂也。

Hereon should there be chanting in concord by all, not wrangling ... for the happiness of devas and men.

(In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

Katame nava?

九法者何耶？

Which are they?

(What are these nines?)

☆ 九嫌恨事 ⇒ ① 已不饒益我、② 現不饒益我、③ 當不饒益我、④ 已不饒益我所愛、⑤ 現不饒益我所愛、⑥ 當不饒益我所愛、⑦ 已作饒益我所恨、⑧ 現作饒益我所恨、⑨ 當作饒益我所恨。

1. 九嫌恨事

Nava āghātavattthūni (AN 9.29) [45]

'Anatthaṃ me acarī'ti āghātaṃ bandhati;

(1) 『彼_ウ已_レ作_セ：不_レ饒_ズ益_ヲ於_ニ我_ニ！』故_ニ結_ス嫌_ヲ恨_ヲ；

Nine bases of quarrelling, thus: —

quarrelling is stirred up at the thought: 'he has done me an injury,'

(Nine foundations of aggression: Thinking: 'Disservice has been done to me' he becomes bound up in aggression.)

'anattaṃ me caratī'ti āghātaṃ bandhati;

(2) 『彼_ウ現_ニ作_セ：不_レ饒_ズ益_ヲ於_ニ我_ニ！』故_ニ結_ス嫌_ヲ恨_ヲ；

or 'he is doing me an injury,'

(Thinking: 'Disservice is being done to me' he becomes bound up in aggression.)

'anattaṃ me carissatī'ti āghātaṃ bandhati;

(3) 『彼_ウ當_カ作_セ：不_レ饒_ズ益_ヲ於_ニ我_ニ！』故_ニ結_ス嫌_ヲ恨_ヲ；

or 'he will do me an injury,'

(Thinking: 'Disservice will be done to me' he becomes bound up in aggression.)

'piyassa me manāpassa anattaṃ acarī'ti āghātaṃ bandhati...pe...

(4) 『彼_ウ已_レ作_セ：不_レ饒_ズ益_ヲ，於_ニ我_ニ所_ニ可_ク愛_ハ、可_ク意_ハ者_ヲ！』故_ニ結_ス嫌_ヲ恨_ヲ；

or 'he has done,

(Thinking: 'Disservice has been done to one who is pleasing and loved by me' he becomes bound up in aggression.)

anattaṃ caratīti āghātaṃ bandhati...pe...

(5) 『彼_ウ現_ニ作_セ：不_レ饒_ズ益_ヲ，於_ニ我_ニ所_ニ可_ク愛_ハ、可_ク意_ハ者_ヲ！』故_ニ結_ス嫌_ヲ恨_ヲ；

is doing,

(Thinking: 'Disservice is being done to one who is pleasing and loved by me' he becomes bound up in aggression.)

anattamaṃ carissatīti āghātaṃ bandhati;

(6) 『彼當作：不饒益，於我所可愛、可意者！』故結嫌恨；

will do an injury to one I love,

(Thinking: 'Disservice will be done to one who is pleasing and loved by me' he becomes bound up in aggression.)

'appiyassa me amanāpassa atthamaṃ acarīti āghātaṃ bandhati...pe...

(7) 『彼已作：饒益，於我所非可愛、非可意者！』故結嫌恨；

or 'he has bestowed a benefit,

(Thinking: 'Service has been done to one who is neither pleasing nor loved by me' he becomes bound up in aggression.)

atthamaṃ caratīti āghātaṃ bandhati...pe...

(8) 『彼現作：饒益，於我所非可愛、非可意者！』故結嫌恨；

is bestowing,

(Thinking: 'Service is being done to one who is neither pleasing nor loved by me' he becomes bound up in aggression.)

atthamaṃ carissatīti āghātaṃ bandhati.

(9) 『彼當作：饒益，於我所非可愛、非可意者！』故結嫌恨。

will bestow a benefit on one I dislike.'

(Thinking: 'Service will be done to one who is neither pleasing nor loved by me' he becomes bound up in aggression.)

☆ 九嫌恨調伏 ⇒ ① 已不饒益我何妨、② 現不饒益我何妨、③ 當不饒益我何妨、④ 已不饒益我所愛何妨、⑤ 現不饒益我所愛何妨、⑥ 當不饒益我所愛何妨、⑦ 已作饒益我所恨何妨、⑧ 現作饒益我所恨何妨、⑨ 當作饒益我所恨何妨。

2. 九嫌恨調伏

Nava āghātapativinayā (AN 9.30) [45]

'Anattham me acari [acarīti (syā. ka.) evaṃ "carati carissati" padesupi], taṃ kutettha labbhā'ti āghātaṃ pativineti;

(1) 『彼^レ即^チ使^ハ已^マ作^ラ：不^レ饒^ム益^ム於^ニ我^ニ，有^レ何^カ妨^ガ礙^カ耶^ニ？』故^ニ嫌^ム恨^ム調^ハ伏^ス；

Nine suppressions of quarrelling, thus: —

quarrelling is suppressed by the thought: 'He has done,

(Nine ways of controlling aggression: Thinking: 'Disservice has been done to me; what can be gained from this situation?' he controls aggression.)

'anattam me carati, tam kutettha labbhā'ti āghātam pativineti;

(2) 『彼^ウ即^レ使^ハ現^ト作^セ：不^ク饒^ム益^ニ於^ニ我^ニ，有^ニ何^カ妨^ヒ礙^ル耶^セ？』故^ニ嫌^ム恨^ム調^ヘ伏^セ；

is doing,

(Thinking: 'Disservice is being done to me; what can be gained from this situation?' he controls aggression.)

'anattam me carissati, tam kutettha labbhā'ti āghātam pativineti;

(3) 『彼^レ即^チ使^ハ當^ノ作^ル：不^レ饒^ニ益^ス於^ニ我^ニ，有^ニ何^カ妨^ニ礙^ス耶^ニ？』故^ニ嫌^ハ恨^ム調^ル伏^ス；

will do me an injury,

(Thinking: 'Disservice will be done to me; what can be gained from this situation?' he controls aggression.)

'piyassa me manāpassa anattham acari...pe...

(4) 『彼^レ即^チ使^ハ已^ニ作^ラセ、不^レ饒^ミ益^ム、於^ニ我^レ所^ニ可^キ愛^ム、可^キ意^ム者^キ、有^ラ何^カ妨^ガ礙^ヲ耶^セ？』故^ニ嫌^ミ恨^ム調^ヲ伏^セ；

or 'he has done,

(Thinking: 'Disservice has been done to one who is pleasing and loved by me; what can be gained from this situation?' he controls aggression.)

anattamaṃ carati...pe...

(5) 『彼_レ即_チ使_ハ現_ニ作_ス：不_レ饒_ズ益_一，於_レ我_ニ所_ニ可_シ愛_ハ、可_シ意_一者_ニ，有_レ何_レ妨_ニ礙_ハ耶_セ？』故_ニ嫌_ハ恨_ニ調_ハ伏_セ；
is doing,

(Thinking: 'Disservice is being done to one who is pleasing and loved by me; what can be gained from this situation?' he controls aggression.)

anattamaṃ carissati, taṃ kutettha labbhā'ti āghātaṃ paṭivineti;

(6) 「彼_レ即_チ使_ハ當_ニ作_ス：不_レ饒_ズ益_一，於_レ我_ニ所_ニ可_シ愛_ハ、可_シ意_一者_ニ，有_レ何_レ妨_ニ礙_ハ耶_セ？』故_ニ嫌_ハ恨_ニ調_ハ伏_セ；
will do an injury to one I love',

(Thinking: 'Disservice will be done to one who is pleasing and loved by me; what can be gained from this situation?' he controls aggression.)

'appiyassa me amanāpassa atthamaṃ acari...pe...

(7) 『彼_レ即_チ使_ハ已_ニ作_ス：饒_ズ益_一，於_レ我_ニ所_ニ非_シ可_シ愛_ハ、非_シ可_シ意_一者_ニ，有_レ何_レ妨_ニ礙_ハ耶_セ？』故_ニ嫌_ハ恨_ニ調_ハ伏_セ；
or 'he has bestowed,

(Thinking: 'Service has been done to one who is neither pleasing nor loved by me; what can be gained from this situation?' he controls aggression.)

atthamaṃ carati...pe...

(8) 『彼_レ即_チ使_ハ現_ニ作_ス：饒_ズ益_一，於_レ我_ニ所_ニ非_シ可_シ愛_ハ、非_シ可_シ意_一者_ニ，有_レ何_レ妨_ニ礙_ハ耶_セ？』故_ニ嫌_ハ恨_ニ調_ハ伏_セ；
is bestowing,

(Thinking: 'Service is being done to one who is neither pleasing nor loved by me; what can be gained from this situation?' he controls aggression.)

atthamaṃ carissati, taṃ kutettha labbhā'ti āghātaṃ paṭivineti.

(9) 『彼_レ即_チ使_ハ當_ニ作_ス：饒_ズ益_一，於_レ我_ニ所_ニ非_シ可_シ愛_ハ、非_シ可_シ意_一者_ニ，有_レ何_レ妨_ニ礙_ハ耶_セ？』故_ニ嫌_ハ恨_ニ調_ハ伏_セ。

will bestow a benefit on one I dislike', true,

but what gain would there be to either of us if I quarrelled about it?

(Thinking: 'Service will be done to one who is neither pleasing nor loved by me; what can be gained from this situation?' he controls aggression.)

☆ 九有情居 *Nava sattāvāsā* ⇒ (1) 慾界人天 (六天)、惡處 (地獄、餓鬼、傍生)；(2) 初禪梵身 (三天)；(3) 二禪光音 (三天)；(4) 三禪遍淨 (三天)；(5) 無想處 (四天)；(6) 空無邊處；(7) 識無邊處；(8) 無所有處；(9) 非想非非想處。(不含五淨居天)

☆ 四禪九天 ⇒ ① 無雲天 (少福天、小嚴飾天) *Anabhraka*、② 福生天 (大嚴飾天) *Punyaprasava*、③ 廣果天 (嚴飾果實天、果實天) *Vehapphala*、④ 無想天 *Asañña-sattā*、*Asañña-bhava*、⑤～⑨ 五淨居天 *Suddhāvāsa* (又名阿毘浮天 *Abhibhussa*)。

☆ 五淨居天 ⇒ (1) 無煩天 *Āviha*、(2) 無熱天 *Ātappa*、(3) 善見天 *Sudassa*、(4) 善現天 *Sudassī*、(5) 色究竟天 *Akaṇiṭṭha*。

☆ 三界 ⇒ 總共二十八天，其中天人，色身、形象、福報、功德，各有差別，像是：地球上不同國家、受用資財、生活環境，也各大不相同。

☆ 娑婆世界 (娑婆 *Sahā* 或 *Saham* 為 *so aham* 之縮寫：“我是那個我、我是自有永有”之義) ⇒ 在迦葉佛教法中，有一位叫做娑婆 (*Sahako* 我是誰) 的比丘，證得阿那含果，死後投生於五淨居天 (梵天，不一定是說初禪天)，稱為「娑婆主梵天 *Sahampati*」菩提樹下，曾勸請佛陀出來說法。

☆ 大千世界 ⇒ 有一日月，照四天下世界 (包括四大洲，如太陽系中之地球)；有千日月，稱為「小千世界」(1000 顆太陽，如小星團)；一千個小千世界，稱為「中千世界」(100 萬顆太陽，如大星團)；一千個中千世界，稱為一個「大千世界」(十億顆太陽，如銀河系中之小星系)。

☆ 一個宇宙 ⇒ 三千大千世界 (如銀河系、室女座星系群、星系團、超星系團……)，也就是一個佛世界、佛國，而我們所處的佛世界，稱為「娑婆世界」。

☆ 天文資料 ⇒ 我們所處的銀河系，約有 2,000 至 4,000 億顆恆星，聚集成直徑約十萬光年的圓盤，中央較厚；以本銀河系為中心，半徑 200 多萬光年的範圍內，有三十多個銀河系，半徑 6500 萬光年，有超過 2500 個銀河系，宇宙至少有五百多億銀河系。離太陽最近的恆星約有 4.3 光年，肉眼所能見到的恆星，都在數光年～數百光年，約 6000 顆。

3. 九有情居

Nava sattāvāsā (AN 9.24) [46]

〔第四十六卷 ㊟〕 341. Santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Ayaṃ paṭhamo sattāvāso.

(1) 友！有些有情，種種身、種種想，猶如——人、類、（慾界）諸天（四王天、忉利天、夜摩天、兜率天、化樂天、他化自在天）與墮惡處者（地獄、鬼道、傍生）。此為，第一有情居。

Nine spheres inhabited by beings. The first four are described in terms verbatim of the first four stations of consciousness.

(Nine Habits of Beings: There are beings, friends, diverse in body, diverse in perception such as man, some gods and some on the path to ruin. This is the first habit of beings.)

Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhiniḍḍatā. Ayaṃ duttiyo sattāvāso.

(2) 友！有些有情，種種身、一種想（一切皆是，梵王所生！），猶如——梵身天（初禪：梵眾天、梵輔天、大梵天）。此為，第二有情居。

(There are beings, friends, diverse in body, similar in perception, such as the gods in the Brahma group. This is the second habit of beings.)

Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā. Ayaṃ tatiyo sattāvāso.

(3) 友！有些有情，一種身、種種想，猶如——光音天（二禪：少光天、無量光天、光音天）。此為，第三有情居。

(There are beings, friends, similar in body, diverse in perception, such as the gods of the Abhassara. This is the third habit of beings.)

Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā. Ayaṃ catuttho sattāvāso.

(4) 友！有些有情，一種身、一種想，猶如——遍淨天（三禪：少淨天、無量淨天、遍淨天）。此為，第四有情居。

(There are beings, friends, similar in body and similar in perception, such as the gods of the Subhakiṇhā. This is the fourth habit of beings.)

Santāvuso, sattā asaññino appaṭisaṃvedino, seyyathāpi devā asaññasattā [asaññisattā (syā. kam.)]. Ayaṃ pañcama sattāvāso.

(5) 友！有些有情，無幻想、無苦樂，猶如——
無想天（四禪：無雲天、福生天、廣果天、無想天）。此為，第五有情居。

(5) *There are beings without perception or feeling. These live in the sphere of the 'unconscious devas.'*
(*There are beings, friends, without perception, having no personal sense reactions, such as the gods of No-Perception. This is the fifth habit of beings.*)

Santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañācāyatanūpagā. Ayaṃ chaṭṭho sattāvāso.

(6) 友！有些有情，超越一切色想、滅有對想、無作意種種想，所謂：『虛空無邊！』到達空無邊處。此為，第六有情居。

(6) *There are beings who having passed wholly beyond awareness of material qualities, by the dying out of sensory reaction, by unheeding the awareness of difference, have attained to the sphere of infinite space with a consciousness thereof.*

(*There are beings, friends that, passing past all perception of materiality, leaving behind perception of reaction, averting the mind from perception of diversity, thinking 'Unending is space,' experience the Realm of Space. This is the sixth habit of beings.*)

Santāvuso, sattā sabbaso ākāsañācāyatanam samatikkamma 'anantaṃ viññāṇaṇ'ti viññāṇañcāyatanūpagā. Ayaṃ sattamo sattāvāso.

(7) 友！有些有情，超越一切空無邊處，所謂：『識是無邊！』到達識無邊處。此為，第七有情居。

(7-9) *Similarly other beings have attained to the sphere of infinite consciousness, of nothingness, of neither consciousness nor yet unconsciousness.*

(*There are beings, friends that, wholly passing past the Realm of Space, thinking "Unending is Consciousness," experience the Realm of Consciousness. This is the seventh habit of beings.*)

Santāvuso, sattā sabbaso viññāṇañcāyatanam samatikkamma 'natthi kiñcī'ti ākiñcāññāyatanūpagā. Ayaṃ aṭṭhamo sattāvāso.

(8) 友！有些有情，超越一切識無邊處，所謂：『何有一物！』到達無所有處。此為，第八有情居。

(*There are beings, friends that, wholly passing past the Realm of Consciousness, thinking 'There are No Things There,' experience the Realm Where There is No Thing There. This is the eighth habit of beings.*)

Santāvuso, sattā sabbaso ākiñcaññāyatanam samatikkamma [samatikkamma santametaṃ pañītametanti (syā. kaṃ.)] nevasaññānāsaññāyatanūpagā. Ayaṃ navamo sattāvāso.

(9) 友！有些有情，超越一切無所有處，到達非想非非想處。此為，第九有情居。

(There are beings, friends that, wholly passing past the Realm of No Things There experience the Realm of Neither-Perception-nor-Non-Perception. This is the Ninth Habit of beings.)

☆ 九無暇難住梵行 (AN 8.29) ⇒ ① 生於地獄（痛苦當中）、② 生於傍生（畜生傍行）、③ 生於鬼道（陰界祖靈）、④ 阿修羅身（瞋痴墮處）、⑤ 長壽天衆（如無想天）、⑥ 邊地無知（蠻族無智）、⑦ 邪見顛倒（不信三寶）、⑧ 痴呆聾啞（不解善說）、⑨ 佛前佛後（沒有正法）。

4. 九無暇難住梵行

Nava akkhaṇā asamayā brahmacariyavāsāya (AN 8.29) [47]

〔第四十七卷 ㊦〕 342. Idhāvuso, tathāgato ca loke uppanno hoti araham sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo nirayaṃ upapanno hoti. Ayaṃ paṭhamo akkhaṇo asamayo brahmacariyavāsāya.

(1) 友！如來出現於世，稱為應供——阿羅漢、正等覺者；又說示法，趣向寂靜、趣向涅槃、趣向正覺，此皆善逝所開示者。然而，彼人卻生於地獄（痛苦）當中。此為，第一無暇難住梵行。

Nine untimely unseasonable intervals for life in a religious order,

(1) A Tathāgata, friends, is born into the world, Arahant Buddha Supreme. The Norm is taught, quenching [the passions], extinguishing [the passions], leading to enlightenment, declared by the Well-Farer.

And this person is reborn at that time in purgatory.

This is the first untimely,

unseasonable period for living in a religious order.

(Nine unlucky situations when it comes to taking on the Brahma-life: Here friends, a Tathagata arises in the world, an Arahant High Awakened One, and Dhamma is taught leading to calm, leading to complete putting down of bondage, to the self-awakening proclaimed by the Welcome One; and a being is at this time reborn in Niraya. This is the first unlucky situation when it comes to taking on the Brahma-life.)

Puna caparaṃ, āvuso, tathāgato ca loke uppanno hoti araham sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmi sugatappavedito. Ayañca puggalo tiracchānayanonim upapanno hoti. Ayaṃ dutiyo akkhaṇo asamayo brahmacariyavāsāya.

(2) 復次，友！如來出_レ現_レ於_レ世_レ，稱_レ為_レ應_レ供_レ——
阿_レ羅_レ漢_レ、正_レ等_レ覺_レ者_レ；又_レ說_レ示_レ法_レ，趣_レ向_レ寂_レ靜_レ、
趣_レ向_レ涅_レ槃_レ、趣_レ向_レ正_レ覺_レ，此_レ皆_レ善_レ逝_レ所_レ開_レ示_レ者_レ。
然_レ而_レ，彼_レ人_レ卻_レ生_レ於_レ傍_レ生_レ（畜_レ生_レ傍_レ行_レ）當_レ中_レ。
此_レ為_レ，第_レ二_レ無_レ暇_レ難_レ住_レ梵_レ行_レ。

(2) A Tathāgata, friends, is born into the world, Arahant Buddha Supreme. The Norm is taught, quenching [the passions], extinguishing [the passions], leading to enlightenment, declared by the Well-Farer.

And this person is reborn at that time in the animal kingdom.

This is the second untimely,

unseasonable period for living in a religious order.

(Again, additionally friends, a Tathagata arises in the world, an Arahant #1 High Awakened One, and Dhamma is taught leading to calm, leading to complete putting down of bondage, to the self-awakening proclaimed by the Welcome One; and a being is at this time reborn in an animal birth. This is the second unlucky situation when it comes to taking on the Brahma-life.)

Puna caparaṃ...pe... pettavisayaṃ upapanno hoti. Ayaṃ tatiyo akkhaṇo asamayo brahmacariyavāsāya.

(3) 復次，友！如來出_レ現_レ於_レ世_レ，稱_レ為_レ應_レ供_レ——
阿_レ羅_レ漢_レ、正_レ等_レ覺_レ者_レ；又_レ說_レ示_レ法_レ，趣_レ向_レ寂_レ靜_レ、
趣_レ向_レ涅_レ槃_レ、趣_レ向_レ正_レ覺_レ，此_レ皆_レ善_レ逝_レ所_レ開_レ示_レ者_レ。
然_レ而_レ，彼_レ人_レ卻_レ生_レ於_レ鬼_レ道_レ（陰_レ界_レ祖_レ靈_レ）當_レ中_レ。
此_レ為_レ，第_レ三_レ無_レ暇_レ難_レ住_レ梵_レ行_レ。

(3) A Tathāgata, friends, is born into the world, Arahant Buddha Supreme. The Norm is taught, quenching [the passions], extinguishing [the passions], leading to enlightenment, declared by the Well-Farer.

And this person is reborn at that time among the Petas.

This is the third untimely,

unseasonable period for living in a religious order.

(Again, additionally friends, a Tathagata arises in the world, an Arahant #1 High Awakened One, and Dhamma is taught leading to calm, leading to complete putting down of bondage, to the self-awakening proclaimed by the Welcome One; and a being is at this time reborn in the Ghostly Garb. This is the third unlucky situation when it comes to taking on the Brahma-life.)

Puna caparaṃ...pe... asurakāyaṃ upapanno hoti. Ayaṃ catuttho akkhaṇo asamayo brahmacariyavāsāya.

(4) 復次，友！如來出_レ現_レ於_レ世_レ，稱_レ為_レ應_レ供_レ——
阿_レ羅_レ漢_レ、正_レ等_レ覺_レ者_レ；又_レ說_レ示_レ法_レ，趣_レ向_レ寂_レ靜_レ、
趣_レ向_レ涅_レ槃_レ、趣_レ向_レ正_レ覺_レ，此_レ皆_レ善_レ逝_レ所_レ開_レ示_レ者_レ。
然_レ而_レ，彼_レ人_レ卻_レ生_レ於_レ阿_レ修_レ羅_レ身_レ（瞋_レ痴_レ墮_レ處_レ）當_レ中_レ。
此_レ為_レ，第_レ四_レ無_レ暇_レ難_レ住_レ梵_レ行_レ。

(4) A Tathāgata, friends, is born into the world, Arahant Buddha Supreme. The Norm is taught, quenching [the passions], extinguishing [the passions], leading to enlightenment, declared by the Well-Farer.

And this person is reborn at that time among the Asuras.

*This is the fourth untimely,
unseasonable period for living in a religious order.*

(Again, additionally friends, a Tathagata arises in the world, an Arahant #1 High Awakened One, and Dhamma is taught leading to calm, leading to complete putting down of bondage, to the self-awakening proclaimed by the Welcome One; and a being is at this time reborn among the Deamonic Beings. This is the fourth unlucky situation when it comes to taking on the Brahma-life.)

Puna caparaṃ...pe... aññataraṃ dīghāyukaṃ devanikāyaṃ upapanno hoti. Ayaṃ pañcama akkhaṇo asamayo brahmacariyavāsāya.

(5) 復次，友！如來出_レ現_レ於_レ世_レ，稱_レ為_レ應_レ供_レ——
阿_レ羅_レ漢_レ、正_レ等_レ覺_レ者_レ；又_レ說_レ示_レ法_レ，趣_レ向_レ寂_レ靜_レ、
趣_レ向_レ涅_レ槃_レ、趣_レ向_レ正_レ覺_レ，此_レ皆_レ善_レ逝_レ所_レ開_レ示_レ者_レ。
然_レ而_レ，彼_レ人_レ卻_レ生_レ於_レ長_レ壽_レ天_レ部_レ眾_レ（障_レ聞_レ佛_レ法_レ，
如_レ無_レ想_レ天_レ）當_レ中_レ。此_レ為_レ，第_レ五_レ無_レ暇_レ難_レ住_レ梵_レ行_レ。

(5) A Tathāgata, friends, is born into the world, Arahant Buddha Supreme. The Norm is taught, quenching [the passions], extinguishing [the passions], leading to enlightenment, declared by the Well-Farer.

And this person is reborn at that time among some longlived deva community.

*This is the fifth untimely,
unseasonable period for living in a religious order.*

(Again, additionally friends, a Tathagata arises in the world, an Arahant #1 High Awakened One, and Dhamma is taught leading to calm, leading to complete putting down of bondage, to the self-awakening proclaimed by the Welcome One; and a being is at this time reborn among long-lived gods. This is the fifth unlucky situation when it comes to taking on the Brahma-life.)

Puna caparaṃ...pe... paccantimesu janapadesu paccājāto hoti milakkhesu [milakkhakesu (syā. kam.) milakkhūsu (ka.)] aviññātāresu, yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Ayaṃ chaṭṭho akkhaṇo asamayo brahmacariyavāsāya.

(6) 復次，友！如來出_レ現_レ於_レ世_レ，稱_レ為_レ應_レ供_レ——
阿_レ羅_レ漢_レ、正_レ等_レ覺_レ者_レ；又_レ說_レ示_レ法_レ，趣_レ向_レ寂_レ靜_レ、
趣_レ向_レ涅_レ槃_レ、趣_レ向_レ正_レ覺_レ，此_レ皆_レ善_レ逝_レ所_レ開_レ示_レ者_レ。
然_レ而_レ，彼_レ人_レ卻_レ生_レ於_レ邊_レ地_レ、無_レ知_レ蠻_レ族_レ、無_レ智_レ者_レ。
當_レ中_レ，於_レ彼_レ處_レ無_レ比_レ丘_レ、比_レ丘_レ尼_レ、優_レ婆_レ塞_レ、優_レ婆_レ夷_レ之_レ行_レ。此_レ為_レ，第_レ六_レ無_レ暇_レ難_レ住_レ梵_レ行_レ。

(6) A Tathāgata, friends, is born into the world, Arahant Buddha Supreme. The Norm is taught, quenching [the passions], extinguishing [the passions], leading to enlightenment, declared by the Well-Farer.

And this person is reborn at that time in the border countries among unintelligent barbarians, where there is no opening for members of the Order or lay-brethren.

*This is the sixth untimely,
unseasonable period for living in a religious order.*

(Again, additionally friends, a Tathagata arises in the world, an Arahant #1 High Awakened One, and Dhamma is taught leading to calm, leading to complete putting down of bondage, to the self-awakening proclaimed by the Welcome One; and a being has at this time got rebirth in the incomprehensible foreign-tongued frontier provinces where there is no finding either male or female Bhikkhus or Layman. This is the sixth unlucky situation when it comes to taking on the Brahma-life.)

Puna caparaṃ...pe... majjhimesu janapadesu paccājāto hoti. So ca hoti micchādīṭṭhiko viparītadassano – 'natthi dinnam, natthi yittham, natthi hutaṃ, natthi sukataḍḍakāṇaṃ [sukata ḍḍakāṇaṃ (sī. pī.)] kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedentī'ti. Ayaṃ sattamo akkhaṇo asamayo brahmacariyavāsāya.

(7) 復次，友！如來出現於世，稱為應供——阿羅漢、正等覺者；又說示法，趣向寂靜、趣向涅槃、趣向正覺，此皆善逝所開示者。然而，彼人雖受生於中國（恆河兩岸、佛遊化區），卻有邪見、顛倒見，謂為：『無佈施、無供養、無祭品、無善惡業行（異熟）果報、無此世、無他世、無母、無父、無眾生生死，於世間無沙門、婆羅門之正道、正行，於此世、他世，皆無自證通智，能為他人宣說者。』此為第七無暇難住梵行。

(7) A Tathāgata, friends, is born into the world, Arahant Buddha Supreme. The Norm is taught, quenching [the passions], extinguishing [the passions], leading to enlightenment, declared by the Well-Farer.

And this person is reborn at that time in the middle countries, but he holds wrong opinions and has perverted vision, holding that gifts, offerings, oblations are as naught, for there is no fruit nor result of deeds well or ill done; there are no parents nor birth without them; there are no recluses or brahmins in the world who have attained the highest, leading perfect lives, and who, having known and realized each for himself the truth as to this and the next world, do reveal it.

This is the seventh untimely, unseasonable period for living in a religious order.

(Again, additionally friends, a Tathagata arises in the world, an Arahant #1 High Awakened One, and Dhamma is taught leading to calm, leading to complete putting down of bondage, to the self-awakening proclaimed by the Welcome One; and a being has at this time got rebirth in the central provinces, but he is of mistaken views, his seeing warped, thinking: 'There is no giving; there is no making of offerings, there is no having paid homage, there is no pleasant or painful fruition of or consequence from deeds, there is not "This world," there is not "A world hereafter," there is not mother, there is not father, there are no spontaneously arising beings, there is no Shaman or Brahman who has got the Highest, who having attained the highest can explain this world and the world beyond from personal experience of super-powers.' This is the seventh unlucky situation when it comes to taking on the Brahma-life.)

Puna caparaṃ...pe... majjhimesu janapadesu paccājāto hoti. So ca hoti duppañño jaḷo eḷamūgo, nappaṭibalo subhāsitaḍḍabhāsitanamatthamaññātum. Ayaṃ aṭṭhamo akkhaṇo asamayo brahmacariyavāsāya.

(8) 復次，友！如來出現於世，稱為應供——阿羅漢、正等覺者；又說示法，趣向寂靜、趣向涅槃、趣向正覺，此皆善逝所開示者。

然^ル而^ル， 彼^ノ人^ノ雖^モ受^メ生^ム於^ニ中^ノ國^ニ（ 恆^ニ河^ニ兩^ノ岸^ニ、 佛^ニ游^ニ化^ニ區^ニ） ， 卻^モ為^ス無^ク慧^ニ、 痴^ニ呆^ニ、 聾^ニ啞^ニ、 不^レ能^ク理^カ解^セ善^ク說^セ、 遠^ニ離^ニ惡^ニ說^ニ。 此^ヲ為^ス、 第^ハ八^ノ無^ク暇^ニ難^ニ住^ニ梵^ニ行^ニ。

(8) A Tathāgata, friends, is born into the world, Arahant Buddha Supreme. The Norm is taught, quenching [the passions], extinguishing [the passions], leading to enlightenment, declared by the Well-Farer.

And though reborn at the time in the Middle countries, he is stupid, dull, or deaf and dumb, unable to know whether a matter has been well said or ill said.

This is the eighth untimely,
unseasonable period for living in a religious order.

(Again, additionally friends, a Tathagata arises in the world, an Arahant #1 High Awakened One, and Dhamma is taught leading to calm, leading to complete putting down of bondage, to the self-awakening proclaimed by the Welcome One; and a being has at this time got rebirth in the central provinces, but he is a stupid, slack-jaw'd, driveler, without ability to recognize the well- from the badly said. This is the eighth unlucky situation when it comes to taking on the Brahma-life.)

Puna caparaṃ, āvuso, tathāgato ca loke na [katthaci nakāro na dissati] uppanno hoti araham sammāsambuddho, dhammo ca na desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā ajaḷo aneḷamūgo, paṭibalo subhāsita-dubbhāsitanamatthamaññātuṃ. Ayaṃ navamo akkhaṇo asamayo brahmacariyavāsāya.

(9) 復^ニ次^ニ、 友^ニ！ 若^シ如^シ來^ニ不^レ出^テ現^ニ於^ニ世^ニ、 稱^ニ為^ス應^ニ供^ニ——阿^ニ羅^ニ漢^ニ、 正^ニ等^ニ覺^ニ者^ニ； 又^モ無^ク說^セ法^ニ、 趣^ニ向^ニ寂^ニ靜^ニ、 趣^ニ向^ニ涅^ニ槃^ニ、 趣^ニ向^ニ正^ニ覺^ニ、 此^ヲ皆^ハ無^ク善^ク逝^ニ所^ニ開^ニ示^ニ、 亦^モ無^ク宣^セ說^セ者^ニ。 雖^モ然^ル、 受^メ生^ム於^ニ中^ノ國^ニ（ 恆^ニ河^ニ兩^ノ岸^ニ、 佛^ニ游^ニ化^ニ區^ニ） ， 彼^ノ人^ノ具^フ慧^ニ、 不^レ愚^ニ痴^ニ、 非^ニ聾^ニ啞^ニ、 得^テ理^カ解^セ善^ク說^セ、 遠^ニ離^ニ惡^ニ說^ニ。 此^ヲ為^ス、 第^ハ九^ノ無^ク暇^ニ難^ニ住^ニ梵^ニ行^ニ。

(9) Or finally, friends, a Tathāgata has not arisen in the world as Arahant Buddha Supreme, the Norm is not taught, quenching [the passions], extinguishing [the passions], leading to enlightenment, as revealed by the Well-Farer; and this person is [in that interval] reborn in the Middle country, is intelligent, bright of wit, nor deaf-mute, able to know whether a matter has been well said or ill said.

This is the ninth untimely,
unseasonable period for living in a religious order.

(Again, additionally friends, a being is born in the central provinces, and he is smart, no slack-jaw'd driveler, able to recognize the well- from the badly said, but at this time no Tathagata has arisen in the world, no Arahant #1 High Awakened One, and no Dhamma is taught leading to calm, leading to complete putting down of bondage, to the self-awakening proclaimed by the Welcome One. This is the ninth unlucky situation when it comes to taking on the Brahma-life.)

☆ 九次第住 ⇒ ① 初禪（離生喜、樂）、② 二禪（定生喜、樂）、③ 三禪（捨念樂住）、④ 四禪（捨念遍淨）、⑤ 空無邊處（滅有對想）、⑥ 識無邊處（超空無邊）、⑦ 無所有處（超識無邊）、⑧ 非想非非想處（超無所有）、⑨ 想受滅定（超非想非非想）。

5. 九次第住

Nava anupubbavīhārā (AN 9.32) [48]

〔第四十八卷 ㊦〕 343. Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

① 於此有比丘，離慾、離諸惡不善法，有尋有伺，由離生喜、樂成就初禪而住。

*Nine successional states, to wit, the Four Jhānas [of Rūpa-world consciousness],
(Nine habitats, one-after-the-other: Here friends a bhikkhu, separating himself from sense pleasures, separating himself from unskillful things, still thinking and reacting with the pleasurable enthusiasm born of detachment enters into and makes a habitat of the First Burning,)*

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

② 於此有比丘，尋、伺、寂靜故，於內遍淨，心成——境，無尋、無伺，具足由定而樂之。第二禪而住。

(Then, with thinking and reacting having calmed down, attaining tranquillity, becoming single-minded, without thinking and reacting, with the pleasurable enthusiasm born of Highgetting he enters into and makes a habitat of the Second Burning,)

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti, tatiyaṃ jhānaṃ upasampajja viharati.

③ 於此有比丘，離喜故，捨而住，有念，正知而身受樂。具足聖者眾所宣說之『捨念樂住』之第三禪而住。

(then, dispassionate and detached from enthusiasm, living conscious and aware of bodily sense-reactions suchas those described by the aristocrats when they say 'Detached, with satisfied mind, he lives pleasantly,' he enters into and makes a habitat of the Third Burning)

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

④ 於此有比丘，斷樂故，又斷苦故，滅先
前之喜、憂故，具足不苦、不樂，『捨念
遍淨』之第四禪而住。

(Then, letting go of his former experiences of pleasure and pain, allowing his experience of mental ease and discomfort to subside on their own, without pleasure or pain, with utterly pure detachment of mind, he enters into and makes a habitat of the Fourth Burning.)

Sabbaso rūpasāññānaṃ samatikkamā paṭighasāññānaṃ atthaṅgamā nānattasāññānaṃ amanasikārā 'ananto ākāso'ti ākāsañācāyatanam upasampajja viharati.

⑤ 於此有比丘，超越一切色想、滅有對想、
無作意種種想，所謂：『虛空無邊！』成
就空無邊處而住；

the Four Jhānas of Arūpa-world consciousness,

(elevating himself above all perceptions of materiality, allowing perceptions of resistance to subside, and not scrutinizing perceptions of diversity, thinking: 'Un-ending is space.' enters into and makes a habitat of the Space-dimension.)

Sabbaso ākāsañācāyatanam samatikkamma 'anantaṃ viññānaṃ'ti viññānañcāyatanam upasampajja viharati.

⑥ 於此有比丘，超越一切空無邊處，所謂：
『識是無邊！』成就識無邊處而住；

(Then, elevating himself completely above the Space-dimension, thinking: 'Un-ending is consciousness.' he enters into and makes a habitat of the Consciousness-dimension.)

Sabbaso viññānañcāyatanam samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanam upasampajja viharati.

⑦ 於此有比丘，超越一切識無邊處，所謂：
『何有物！』成就無所處而住；

(Then, elevating himself completely above the Consciousness-dimension, thinking: 'There is nothing.' he enters into and makes a habitat of the No-thing-there dimension.)

Sabbaso ākiñcaññāyatanam samatikkamma nevasāññānāsaññāyatanam upasampajja viharati.

⑧ 於此有比丘，超越一切無所處，成就
非想非非想處而住；

(Then, elevating himself completely above the No-thing-there-dimension he enters into and makes a habitat of the Dimension of Neither-perception-nor-non-perception.)

Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati.

⑨ 於^レ此^チ有^マ比^ヒ丘^コ， 超^ハ越^セ一^ハ切^セ非^レ想^ヲ非^レ非^レ想^ヲ處^ニ，
成^ル就^ス想^ヲ受^メ滅^ス而^ル住^ム。

and complete trance.

(Then, elevating himself completely above the Dimension of Neither-perception-nor-non-perception, he enters into and makes a habitat of the ending of perception and sense experience.)

☆ 九次第滅 ⇒ ① 初禪（愛想滅）、② 二禪（尋、伺滅）、③ 三禪（喜滅）、④ 四禪（入出息滅）、⑤ 空無邊處（色想滅）、⑥ 識無邊處（空無邊想滅）、⑦ 無所有處（識無邊想滅）、⑧ 非想非非想處（無所有想滅）、⑨ 想受滅定（想受皆滅）。

6. 九次第滅

Nava anupubbanirodhā (AN 9.31) [49]

〔第四十九卷 ㊦〕 344. Paṭhamam jhānam samāpannassa kāmasaññā niruddhā hoti.

① 成就初禪者，愛想已滅；

Nine successional cessations, thus:--Taking each of the foregoing nine in order, by the attainment of (1) First Jhāna, sensuous perceptions cease,

(Nine endings, one after the other: The First Burning being attained, perception of sensuality comes to an end.)

Dutiyam jhānam samāpannassa vitakkavicārā niruddhā honti.

② 成就第二禪者，尋、伺已滅；

(2) Second Jhāna, applied and sustained thought ceases,

(The Second Burning being attained, thinking and reacting come to an end.)

Tatiyam jhānam samāpannassa pīti niruddhā hoti.

③ 成就第三禪者，喜已滅；

(3) Third Jhāna zest ceases,

(The Third Burning being attained, enthusiasm comes to an end.)

Catuttham jhānam samāpannassa assāsapassāssā niruddhā honti.

④ 成就第四禪者，入出息已滅；

(4) Fourth Jhāna, respiration ceases,

(The Fourth Burning being attained, in-and-out breathing comes to an end.)

Ākāsānañcāyatanam samāpannassa rūpasaññā niruddhā hoti.

⑤ 成就空無邊處者，色想已滅；

(5) by the perception of infinite space, perception of material things ceases,

(The Realm of Space being attained, perception of materiality comes to an end.)

Viññāṇañcāyatanam samāpannassa ākāsānañcāyatanasaññā niruddhā hoti.

⑥ 成就識無邊處者，空無邊處想已滅；

(6) by the perception of infinite consciousness, perception of infinite space ceases,

(The Realm of Consciousness being attained, perception of the Realm of Space comes to an end.)

Ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanasaññā niruddhā hoti.

⑦ 成_レ就_レ無_レ所_レ有_レ處_レ者_レ， 識_レ無_レ邊_レ處_レ想_レ已_レ滅_レ；

(7) by the perception of nothingness, perception of infinite consciousness ceases,

(The Realm of No Thing There being attained, perception of the Realm of Consciousness comes to an end.)

Nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanaññā niruddhā hoti.

⑧ 成_レ就_レ非_レ想_レ非_レ非_レ想_レ處_レ者_レ， 無_レ所_レ有_レ處_レ想_レ已_レ滅_レ；

(8) by the perception that is neither conscious nor yet unconscious, perception of nothingness ceases,

(The Realm of Neither Perception Nor Non Perception being attained, perception of the Realm of No Thing There comes to an end.)

Saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca niruddhā honti.

⑨ 成_レ就_レ想_レ受_レ滅_レ者_レ， 想_レ受_レ皆_レ滅_レ。

(9) by the cessation of perception and feeling, perception that is neither conscious nor yet unconscious ceases.

(The Realm of the Ending of Perception and Sense Experience being attained, the Realm of Neither Perception Nor Non Perception comes to an end.)

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena nava dhammā sammadakkhātā.

友_レ！ 如_レ是_レ， 彼_レ正_レ知_レ者_レ、 正_レ見_レ者_レ、 應_レ供_レ者_レ、
正_レ等_レ覺_レ者_レ之_レ世_レ尊_レ， 如_レ實_レ宣_レ說_レ九_レ法_レ。

These Nines in the Doctrine, friends, have been perfectly set forth by the Exalted One, etc. ...

(These then, friends, are those nine-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)

Tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

故_レ我_レ等_レ一_レ切_レ， 於_レ今_レ結_レ集_レ， 當_レ不_レ令_レ其_レ紛_レ諍_レ；

蓋_レ令_レ此_レ梵_レ行_レ永_レ續_レ、 久_レ住_レ；

為_レ眾_レ生_レ利_レ益_レ、 眾_レ生_レ安_レ樂_レ， 慈_レ愍_レ世_レ間_レ， 為_レ諸_レ
人_レ天_レ幸_レ福_レ、 利_レ益_レ、 安_レ樂_レ也_レ。

Herein should there be chanting by all in concord...

(In this situation, let us all gather to gether as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

卐 卐 卐

☆ 開示十法 *Dasakaṃ (Tens) [50~53]*

〔第五十卷 ㊦〕 345. "Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa dhammā sammadakkhātā.

友！曾經，彼正知者、正見者、應供者、
正等覺者之世尊，如實宣說十法。

There are Tens in the Doctrine, friends, which have been perfectly set forth by the Exalted One who knows, who sees.

(There are, friends, ten-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)

Tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

故我等一切，於今結集，當不令其紛爭；
蓋令此梵行永續、久住；
為眾生利益、眾生安樂，慈愍世間，為諸
人天幸福、利益、安樂也。

Here should there be chanting by all in concord, not wrangling . . . for the happiness of devas and men.

(In this situation, let us all gather together as one, undivided, so that this Best of Lives will stay on track and stand for a long time as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

Katame dasa?

十法者何耶？

Which are the tens?

(What are these tens?)

☆ 十守護法 ⇒ ① 具戒（防護學處） *sīlavā*，② 多聞（受持思惟） *bahussuto*，③ 善友（修行團體） *kalyāṇamitto*，④ 恭順（容易教誨） *suvaro*，⑤ 服事（善巧工作） *dakkho*，⑥ 樂法（熱愛真理） *dhammakāmo*，⑦ 喜足（生活所需） *santuttho*，⑧ 精勤（繫念明相） *āraddhavīriyo*，⑨ 正念（念定收攝） *satimā*，⑩ 有慧（生滅觀智） *paññavā*。

1. 十守護法

Dasa nāthakaraṇā dhammā (AN 10.17) [50]

Idhāvuso, bhikkhu sīlavā hoti. Pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Yaṃpāvuso, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati, ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Ayampi dhammo nāthakaraṇo.

(1) 友！於此比丘，具戒而能防護導致解脫之律儀，於所行境（感官對象）成就淨行、見微罪亦怖畏、又能於學處訓練自己。友！如是比丘，具戒而能防護導致解脫之律儀，於所行境（感官對象）成就淨行、見微罪亦怖畏、又能於學處訓練自己者。此乃，守護之法！

Ten doctrines conferring protection.

(1) Herein friends, a brother is virtuous, lives self-controlled according to the self-control prescribed in the Vinaya, he has entered on a proper range of conduct, he sees danger in the least of the things he should avoid, he adopts and trains himself in the precepts.

(Ten things giving protection: Here friends, a beggar has ethics, he lives self-controlled by the Pātimokkha-self-control, having arrived at conduct's pasture he sees the fearfulness in any measure of what should be shunned and stays on the seeker's course. It is, friends a beggar's ethics, his living self-controlled by the Pātimokkha-self-control, his having arrived at conduct's pasture seeing the fearfulness in any measure of what should be shunned that gives him protection.)

Puna caparaṃ, āvuso, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhakalyāṇā pariyosānakalyāṇā sātthā sabyañjanā [sātthaṃ sabyañjanam (sī. syā. pī.)] kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti,

(2) 友！復次比丘，多聞、受持所聞、思惟所聞；如佛所善說：初善、中善、後善，具足文、義之教法，完整無缺、圓滿清淨之梵行；

(2) He learns much, and remembers and stores up what he has learnt.

(Again, additionally friends, a beggar has heard much, retains what he has heard, has got down what he has heard of that dhamma, so helpful in the beginning, helpful in the middle, helpful in conclusion, that points out the surpassingly pure Brahma-Life with its goal and with its terms in complete congruity.)

tathārūpāssa dhammā bahussutā honti [dhatā (ka. sī. syā. kaṃ.)] dhātā vacasā paricitā manasānupekkhitā ditṭhiyā suppaṭividdhā,

而_レ後_フ， 隨_テ時_ニ現_レ觀_ル諸_ク法_ヲ： 多_ク聞_ク受_テ持_テ教_ハ法_ヲ、 謹_シ記_シ集_メ積_メ在_ル心_ニ、 以_テ意_ヲ旁_ニ觀_ル察_ス、 依_テ見_ル善_ク洞_ニ察_ス。

Those doctrines which, excellent at the start, in the middle, at the end, in the letter and in their contents, declare the absolutely perfect and pure religious life, these he learns to a great extent bears them in mind, treasures them by repetition, orders them in mind, penetrates them by intuition.

yampāvuso, bhikkhu bahussuto hoti...pe... ditṭhiyā suppaṭividdhā. Ayampi dhammo nāthakaraṇo.

友_ニ！ 如_ク是_レ比_ニ丘_ニ， 多_ク聞_ク、 受_テ持_テ所_ニ聞_ク、 思_ハ惟_ニ所_ニ聞_ク； 如_ク佛_ニ所_ニ善_ク說_ス： 初_ニ善_ク、 中_ニ善_ク、 後_ニ善_ク， 具_ハ足_ル文_ヲ、 義_ヲ之_ニ教_ハ法_ヲ， 完_ニ整_ニ無_ク缺_ニ、 圓_ニ滿_ニ清_ニ淨_ニ之_ニ梵_ニ行_ニ； 而_レ後_フ， 隨_テ時_ニ現_レ觀_ル諸_ク法_ヲ： 多_ク聞_ク受_テ持_テ教_ハ法_ヲ、 謹_シ記_シ集_メ積_メ在_ル心_ニ、 以_テ意_ヲ旁_ニ觀_ル察_ス、 依_テ見_ル善_ク洞_ニ察_ス者_ニ。 此_ヲ亦_ニ， 守_テ護_テ之_ニ法_ヲ！

(It is this matter of being learned in Dhamma, his having got a grasp of it, his ability to speak about it, his detached understanding of it, and his thorough penetration of it in theory that gives him protection.)

Puna caparaṃ, āvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṇko. Yaṃpāvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṇko. Ayampi dhammo nāthakaraṇo.

(3) 友_ニ！ 復_ニ次_ニ比_ニ丘_ニ， 有_ニ善_ク朋_ニ友_ニ、 善_ク同_ニ伴_ニ、 善_ク伴_ニ黨_ニ。 友_ニ！ 如_ク是_レ比_ニ丘_ニ， 有_ニ善_ク朋_ニ友_ニ、 善_ク同_ニ伴_ニ、 善_ク伴_ニ黨_ニ者_ニ。 此_ヲ亦_ニ， 守_テ護_テ之_ニ法_ヲ！

(3) He is a friend, an associate, an intimate of men of good character.

(Again, additionally friends, a beggar is a helpful friend, a helpful companion, a helpful comrade. It is, friends, this beggar's being a helpful friend, a helpful companion, a helpful comrade that gives him protection.)

Puna caparaṃ, āvuso, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ. Yaṃpāvuso, bhikkhu suvaco hoti...pe... padakkhiṇaggāhī anusāsaniṃ. Ayampi dhammo nāthakaraṇo.

(4) 友_ニ！ 復_ニ次_ニ比_ニ丘_ニ， 由_ニ於_ニ恭_ニ順_ニ、 而_レ具_ハ足_ル容_ニ易_ニ教_ハ誨_ニ之_ニ法_ヲ， 由_ニ於_ニ堪_ニ忍_ニ沙_ニ門_ニ行_ニ、 而_レ善_ク於_ニ理_ニ解_ニ隨_テ教_ハ誨_ニ者_ニ。 友_ニ！ 如_ク是_レ比_ニ丘_ニ， 由_ニ於_ニ恭_ニ順_ニ、 而_レ具_ハ足_ル容_ニ易_ニ教_ハ誨_ニ之_ニ法_ヲ， 由_ニ於_ニ堪_ニ忍_ニ沙_ニ門_ニ行_ニ、 而_レ善_ク於_ニ理_ニ解_ニ隨_テ教_ハ誨_ニ者_ニ。 此_ヲ亦_ニ， 守_テ護_テ之_ニ法_ヲ！

(4) He is affable, endowed with gentleness and humility; he is patient and receives admonition with deference.

(Again, additionally friends, a beggar is well-spoken and is possessed of forbearance making for gentleness, he is right handy at supervising. It is, friends, this beggars well-spokenness and possession of forbearance making for gentleness, his competence at supervising, that gives him protection.)

Puna caparaṃ, āvuso, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni, tattha dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ saṃvidhātuṃ.

(5) 友！復次比丘，於同梵行者間，不論有何貴賤工作，於此皆能善巧、不懈怠，具足一切方便及思慮，適當計畫、適當安排。

(5) Where there are duties to be done for the seniors among his fellow-disciples, he therein is industrious, not slothful, and exercises forethought in methods for discharging them, is capable of accomplishing, capable of organizing.

(Again, additionally friends, a beggar, whatever needs to be done with his fellow Brahma-farers, whether lofty or menial, at that he is handy, not lax, he is skilled in recollecting what needs to be done, and in all such matters is competent, willing and able.)

Yaṃpāvuso, bhikkhu yāni tāni sabrahmacārīnaṃ...pe... alaṃ saṃvidhātuṃ. Ayampi dhammo nāthakaraṇo.

友！如是比丘，於同梵行者間，不論有何貴賤工作，於此皆能善巧、不懈怠，具足一切方便及思慮，適當計畫、適當安排者。此亦，守護之法！

(It is, friends, that this beggar, whatever needs to be done with his fellow Brahma-farers, whether lofty or menial, is at that, handy, not lax, skilled in recollecting what needs to be done, and in all such matters is competent, willing and able, that gives him protection.)

Puna caparaṃ, āvuso, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye ulārapāmojjo [ulārapāmujo (sī. pī.), olārapāmojjo (syā. kaṃ.)]. Yaṃpāvuso, bhikkhu dhammakāmo hoti...pe... ulārapāmojjo [ulārapāmujo (sī. pī.), olārapāmojjo (syā. kaṃ.)]. Ayampi dhammo nāthakaraṇo.

(6) 友！復次比丘，熱愛真理、歡喜法語，於增上正法、聖律，有大歡喜。友！如是比丘，熱愛真理、歡喜法語，於增上正法、聖律，有大歡喜者。此亦，守護之法！

(6) And furthermore, friends, he loves the doctrine, the utterance of it is dear to him, he finds exceeding joy in the advanced teaching of both Doctrine and Discipline.

(Again, additionally friends, a beggar takes pleasure in Dhamma, loves discussing, and derives great enjoyment from, higher dhamma, higher discipline. It is, friends, that this beggar takes pleasure in Dhamma, loves discussing, and derives great enjoyment from, higher dhamma, higher discipline that gives him protection.)

Puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarehi cīvaraṇaṃ pāṭasena āsanagilānappaccaya abhesajjaparikkhārehi. Yaṃpāvuso, bhikkhu santuṭṭho hoti...pe... parikkhārehi. Ayampi dhammo nāthakaraṇo.

(7) 友！復次比丘，無論接受：衣服、飲食、床座、醫藥……任何資助，皆能喜足。友！如是比丘，無論接受：衣服、飲食、床座、醫藥……任何資助，皆能喜足者。此亦，守護之法！

(7) Furthermore, friends, he is content with necessities of any quality, whether it be raiment, alms, lodging, drugs and provision against sickness.

(Again, additionally friends, a beggar is content with having the requisites: any sort of robes, handouts, sitting and sleeping place, remedy for sickness that may arise. It is, friends, that this beggar is content with having the requisites: any sort of robes, handouts, sitting and sleeping place, remedy for sickness that may arise that gives him protection.)

Puna caparaṃ, āvuso, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ dāḥaparakkamo anikkhattadhuro kusalesu dhammesu.

(8) 友！復次比丘，發勤精進、持續不斷，斷不善法、成熟善法，於諸善法：勇猛精勤、堅固熟練、鏖而不捨。

(8) Furthermore, friends, he is continually stirring up effort to eliminate bad qualities, evoke good qualities, making dogged and vigorous progress in good things, never throwing off the burden.

(Again, additionally friends, a beggar lives striving for the energy to let go of unskillful things, to acquire skillful things, steadfast, passionately holding on to, not throwing off the yoke to, skillful things.)

Yaṃpāvuso, bhikkhu āraddhavīriyo viharati...pe... anikkhattadhuro kusalesu dhammesu. Ayampi dhammo nāthakaraṇo.

友！如是比丘，發勤精進、持續不斷，斷不善法、成熟善法，於諸善法：勇猛精勤、堅固熟練、鏖而不捨者。此亦，守護之法！

(It is, friends, that that this beggar lives striving for the energy to let go of unskillful things, to acquire skillful things, steadfast, passionately holding on to, not throwing off the yoke to, skillful things, that gives him protection.)

Puna caparaṃ, āvuso, bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsītampi saritā anussaritā. Yaṃpāvuso, bhikkhu satimā hoti...pe... saritā anussaritā. Ayampi dhammo nāthakaraṇo.

(9) 友！復次比丘，保持正念、成就最上覺念，對於所言、所行，雖然久遠，皆能憶念、隨時憶念。友！如是比丘，保持正念、成就最上覺念，對於所言、所行，雖然久遠，皆能憶念、隨時憶念者。此亦，守護之法！

(9) Furthermore, friends, he is mindful, and possessed of supreme lucidity and perspicacity in following mentally and recollecting deeds and words long past.

(Again, additionally friends, a beggar lives with a far-reaching, discriminating mind, possessed of mastery over the calling to mind and remembering of the long-ago said and done. It is, friends, that this beggar lives with a far-reaching, discriminating mind, possessed of mastery over the calling to mind and remembering of the long-ago said and done, that gives him protection.)

Puna caparaṃ, āvuso, bhikkhu paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Yaṃpāvuso, bhikkhu paññavā hoti...pe... sammādukkhakkhayagāminiyā. Ayampi dhammo nāthakaraṇo.

(10) 友！復次比丘，具足正慧、成就生滅觀智、作聖決擇、導致一切苦滅。友！如是比丘，具足正慧、成就生滅觀智、作聖決擇、導致一切苦滅者。此亦，守護之法！

(10) Furthermore, friends, he is intelligent, endowed with insight into the rise and passing away [of things], insight which is of that Ariyan penetration which leads to the complete destruction of pain.

(Again, additionally friends, a beggar is wise to what causes growth and termination, has possession of that Aristocratic wisdom that leads to the consummate ending of pain. It is, friends, that this beggar is wise to what causes growth and termination, has possession of that Aristocratic wisdom that leads to the consummate ending of pain, that gives him protection.)

☆ 十遍處 *dasa kasiṇāyatana* ⇒ ① 地遍、② 水遍、③ 火遍、④ 風遍、
⑤ 青遍、⑥ 黃遍、⑦ 赤遍、⑧ 白遍、⑨ 空遍、⑩ 識遍。

2. 十遍處——十個禪修主題

Dasa kasiṇāyatanāni (AN 10.29) [51]

〔第五十一卷 ㊦〕 346. Pathavīkasiṇameko sañjānāti, uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.

(1) 一—時^ア徹^キ知^ヒ， 一—切^セ地^チ遍^マ， 於^ウ上^カ、 下^カ、 四^ム方^カ，
平^タ等^ツ無^ク二^ル、 無^ク量^カ無^ク邊^マ；

Ten objects for self-hypnosis. These, perceived severally as above, below or across, and as homogeneous, and without limits, are a piece of earth [extended matter],

(Ten complete spheres: One recognizes the earth device above, below, across, as non-dual, unbounded.)

Āpokasiṇameko sañjānāti...pe...

(2) 一—時^ア徹^キ知^ヒ， 一—切^セ水^{スイ}遍^マ， 於^ウ上^カ、 下^カ、 四^ム方^カ，
平^タ等^ツ無^ク二^ル、 無^ク量^カ無^ク邊^マ；

water,

(One recognizes the water device above, below, across, non-dual, unbounded.)

tejakasiṇameko sañjānāti...

(3) 一—時^ア徹^キ知^ヒ， 一—切^セ火^カ遍^マ， 於^ウ上^カ、 下^カ、 四^ム方^カ，
平^タ等^ツ無^ク二^ル、 無^ク量^カ無^ク邊^マ；

fire,

(One recognizes the fire device above, below, across, non-dual, unbounded.)

vāyokasiṇameko sañjānāti...

(4) 一—時^ア徹^キ知^ヒ， 一—切^セ風^{フウ}遍^マ， 於^ウ上^カ、 下^カ、 四^ム方^カ，
平^タ等^ツ無^ク二^ル、 無^ク量^カ無^ク邊^マ；

air,

(One recognizes the wind device above, below, across, non-dual, unbounded.)

nīlakasiṇameko sañjānāti...

(5) 一—時^ア徹^キ知^ヒ， 一—切^セ青^{セイ}遍^マ， 於^ウ上^カ、 下^カ、 四^ム方^カ，
平^タ等^ツ無^ク二^ル、 無^ク量^カ無^ク邊^マ；

indigo,

(One recognizes the deep-blue device above, below, across, non-dual, unbounded.)

pītakasiṇameko sañjānāti...

(6) 一 一 時^ア徹^セ知^チ、 一 一 切^セ黃^{ワウ}遍^マ、 於^ウ上^セ、 下^ゲ、 四^ム方^セ、
平^ヘ等^{トウ}無^ム二^ニ、 無^ム量^{リヤウ}無^ム邊^{ヘン}；

yellow,

(One recognizes the golden-colored device above, below, across, non-dual, unbounded.)

lohitakasiṇameko sañjānāti...

(7) 一 一 時^ア徹^セ知^チ、 一 一 切^セ赤^{セキ}遍^マ、 於^ウ上^セ、 下^ゲ、 四^ム方^セ、
平^ヘ等^{トウ}無^ム二^ニ、 無^ム量^{リヤウ}無^ム邊^{ヘン}；

red,

(One recognizes the blood-red device above, below, across, non-dual, unbounded.)

odātakasiṇameko sañjānāti...

(8) 一 一 時^ア徹^セ知^チ、 一 一 切^セ白^{ハク}遍^マ、 於^ウ上^セ、 下^ゲ、 四^ム方^セ、
平^ヘ等^{トウ}無^ム二^ニ、 無^ム量^{リヤウ}無^ム邊^{ヘン}；

white,

(One recognizes the white device above, below, across, non-dual, unbounded.)

ākāsakasiṇameko sañjānāti...

(9) 一 一 時^ア徹^セ知^チ、 一 一 切^セ空^{クウ}遍^マ、 於^ウ上^セ、 下^ゲ、 四^ム方^セ、
平^ヘ等^{トウ}無^ム二^ニ、 無^ム量^{リヤウ}無^ム邊^{ヘン}；

space,

(One recognizes the space device above, below, across, non-dual, unbounded.)

viññānakasiṇameko sañjānāti, uddham adho tiriyaṃ advayaṃ appamāṇaṃ.

(10) 一 一 時^ア徹^セ知^チ、 一 一 切^セ識^{シキ}遍^マ、 於^ウ上^セ、 下^ゲ、 四^ム方^セ、
平^ヘ等^{トウ}無^ム二^ニ、 無^ム量^{リヤウ}無^ム邊^{ヘン}。

consciousness.

(One recognizes the consciousness device above, below, across, non-dual, unbounded.)

☆ 十（善）惡業道 ⇒ ①（離）斷生命、②（離）不與取、③（離）行邪淫、④（離）虛妄語、⑤（離）挑撥語、⑥（離）粗惡語、⑦（離）雜穢語、⑧（離）貪愛、⑨（離）瞋恚、⑩（離）邪見。

3. 十不善業道

Dasa akusalakammāpathā (AN 10.172) [52]

〔第五十二卷 ㊦〕 347. paṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, piṣuṇā vācā, pharusā vācā, samphappalāpo, abhiṇṇhā, byāpādo, micchādittṭhi.

① 斷^カ生^ム命^ヲ、② 不^レ與^ム取^ル、③ 邪^カ愛^ヲ行^フ（邪^カ淫^ヲ）、④ 虛^コ妄^ヲ語^ル、⑤ 挑^カ撥^ヲ語^ル、⑥ 粗^カ惡^ヲ語^ル、⑦（瞋^カ恚^ヲ）⑧ 雜^カ穢^ヲ語^ル、⑨ 貪^カ愛^ヲ、⑩ 邪^カ見^ヲ。

Ten bad channels of action, to wit, taking life, theft, in chastity, lying, abuse, slander, idle talk, covetousness, malevolence, wrong views.

(Ten unskillful paths of action: Malicious destruction, taking the ungiven, misbegotten carnal lusts, lying speech, provocative speech, harsh speech, idle-lip-flapping, covetousness, anger, mistaken views.)

4. 十善業道

Dasa kusalakammāpathā (AN 10.172) [52]

paṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhiṇṇhā, abyāpādo, sammādittṭhi.

① 離^カ斷^カ生^ム命^ヲ、② 離^カ不^レ與^ム取^ル、③ 離^カ邪^カ愛^ヲ行^フ（不^レ邪^カ淫^ヲ）、④ 離^カ虛^コ妄^ヲ語^ル、⑤ 離^カ挑^カ撥^ヲ語^ル、⑥ 離^カ粗^カ惡^ヲ語^ル、⑦ 離^カ雜^カ穢^ヲ語^ル、⑧ 離^カ貪^カ愛^ヲ、⑨ 離^カ瞋^カ恚^ヲ、⑩ 正^カ見^ヲ。

Ten good channels of action, to wit, abstention from all the foregoing.

(Ten skillful paths of action: Abstaining from malicious destruction, abstention from taking the ungiven, abstention from misbegotten carnal lusts, abstention from lying speech, abstention from provocative speech, abstention from harsh speech, abstention from idle-lip-flapping, non-covetousness, non-anger, high views.)

☆ 四明覺 *sampajañña* ⇒ (1) 有益明覺 *sātthaka* (津儀勤、防惡) ——在生起念頭時，就能在有益及無益之間，作出有益選擇 (防護根門)；(2) 合宜明覺 *sappāya* (斷勤、斷惡) ——能夠於適宜與不適宜之間，作出適宜選擇 (斷三惡尋)；(3) 行處明覺 *gocara* (修勤、修善) ——行住坐臥，不捨棄念住 (禪思主題：有去無回、無去有回、無去無回、有去有回)；(4) 無痴明覺 *asammoha* (隨護勤、成善) ——在行住坐臥等各方面，沒有愚痴、我見 (忍受困境)。

☆ 十聖居 ⇒

- ① 已斷五支 (正見：已除五蓋)；
- ② 具足六支 (正業：攝六根門)；
- ③ 心念一護 (正念：攝念護心)；
- ④ 慎思四依 (正精進：四正勤)；
- ⑤ 已捨自諦 (正語：已離戲論)；
- ⑥ 求已斷盡 (正命：已斷三求)；
- ⑦ 濁思已淨 (正思惟：斷三思)；
- ⑧ 身行寂靜 (正定：具足四禪)；
- ⑨ 心善解脫 (正解脫：解三毒)；
- ⑩ 慧善解脫 (正智：已無後有)。

☆ 自諦 (四類十問、十四難等邪見) 

- ① 世界是常 (時間是有限)？
- ② 世界是無常 (時間是無限)？
- ③ 世界是有邊 (空間是有限)？
- ④ 世界是無邊 (空間是無限)？
- ⑤ 命即是身 (本體與身體是相同)？
- ⑥ 命與身是異 (本體與身體是不同)？
- ⑦ 如來死後是有 (如來與聖者死後是有)？
- ⑧ 如來死後是無 (如來與聖者死後是無)？
- ⑨ 如來死後是亦有亦無 (如來與聖者死後是既有又無)？
- ⑩ 如來死後是非有非無 (如來與聖者死後是沒有或無)？

☆ 十聖居與捨自諦 *Paṇunna-pacceka-sacca* ⇒ 所有南北傳、大小乘宗派，都不講「十聖居」與「捨自諦」（甚至，在佛學大辭典裡，也找不到！）為何不講呢？因為，在十聖居裡有一個重要觀念——捨自諦：「捨棄各自發明、見解諦理。」是成為聖者之重要條件！若野心想成立宗派、自立門戶，也就無法「捨自諦」了！（所謂：阿毗達摩、大毗婆沙論、空性思想、他空見、唯心、唯識、如來藏……無一不是「自諦」。）所以，不想捨棄「自諦」者？也就不是——真正「聖者」！

☆ 十聖居與慎思四依 *Catura-apassena* ⇒ 所有南北傳、大小乘宗派，都不講「十聖居」與「慎思四依」（在佛學大辭典裡，同樣找不到！）在捨棄「自諦」同時，不陷入虛無主義、不可知論（空性思想）泥沼當中，應以佛陀教導為皈依處，即是——慎思四依：「慎思（如理作意 *yoniso manasikāro*）而 ① 受持善法 *paṭisevati*（修勤——四依法、四聖種）；② 肯定善法 *adhivāseti*（隨護勤——忍受困境）；③ 否定惡法 *parivajjeti*（津儀勤——迴避惡處）；④ 捨棄惡法 *vinodeti*（斷勤——斷三惡尋）。」

5. 十聖居

Dasa ariyavāsā (AN 10.20) [53]

〔第五十三卷 ㊟〕 348. Idhāvuso, bhikkhu (1) pañcaṅgavippahīno hoti, (2) chaḷaṅgasamannāgato, (3) ekārakkho, (4) caturāpasseno, (5) paṇunnapaccekasacco, (6) samavayasattthesano, (7) anāvilasaṅkappo, (8) passaddhakāyaṅkharo, (9) suvimuttacitto, (10) suvimuttapañño.

友！比丘於此世間——

- ① 已斷五支；
- ② 具足六支；
- ③ （心念）一護；
- ④ （慎思）四依；
- ⑤ 已捨自諦；
- ⑥ 求已斷盡；
- ⑦ 濁思已淨；
- ⑧ 身行寂靜；
- ⑨ 心善解脫；
- ⑩ 慧善解脫。

Ten Ariyan methods of living. Herein, friends, ① a brother has got rid of five factors, ② is possessed of six factors, ③ has set the one guard, ④ carries out the four bases of observance, ⑤ has put away sectarian opinions, ⑥ has utterly given up quests, ⑦ is candid in his thoughts, ⑧ has calmed the

restlessness of his body, ⑨ and is well emancipated in heart, ⑩ and intellect.

(Ten Aristocratic Garbs: Here friends,

- ① a beggar has let go of five,
- ② has control of six,
- ③ guards one,
- ④ calculates four,
- ⑤ separates individual truths,
- ⑥ annihilates wishes,
- ⑦ purifies his principles,
- ⑧ creates impassivity of body,
- ⑨ is well freed in mind,
- ⑩ is well freed in wisdom.)

Kathañcāvuso, bhikkhu pañcaṅgavippahīno hoti?

① 又^マ, 友^ト ! 比^ヒ丘^コ如^ニ何^ニ稱^シ為^ス : 『 已^レ斷^タ五^カ支^ヅ 』 耶^ニ ?

(1) What five factors has he got rid of?

(How, friends, has a beggar let go of five?)

Idhāvuso, bhikkhuno ① kāmacchando pahīno hoti, ② byāpādo pahīno hoti, ③ thinamiddhaṃ pahīnaṃ hoti, ④ uddhaccakukuccaṃ pahīnaṃ hoti, ⑤ vicikicchā pahīnā hoti.

友^マ ! 比^ヒ丘^コ於^ニ此^ニ世^ニ間^ニ——

- (1) 已^レ斷^タ愛^カ欲^ハ ;
- (2) 已^レ斷^タ瞋^イ恚^イ ;
- (3) 已^レ斷^タ昏^イ眠^ニ (昏^イ沉^ニ、 睡^ニ眠^ニ) ;
- (4) 已^レ斷^タ掉^カ悔^ハ (掉^カ舉^ハ、 憂^ハ悔^ハ) ;
- (5) 已^レ斷^タ疑^イ惑^ハ。

Sensuality, malevolence, sloth and torpor, excitement and worry, doubt.

(Here, friends, a beggar, has let go of pleasure-wishing, has let go of anger, has let go of lazy ways and inertia, has let go of fear and trembling, has let go of vascillation.)

Evam kho, āvuso, bhikkhu pañcaṅgavippahīno hoti.

友^マ ! 如^ニ是^ニ比^ヒ丘^コ稱^シ為^ス : 『 已^レ斷^タ五^カ支^ヅ ! 』

(Even so, friends, has a beggar let go of five.)

Kathañcāvuso, bhikkhu chaḷaṅgasamannāgato hoti?

② 又^マ, 友^ト ! 比^ヒ丘^コ如^ニ何^ニ稱^シ為^ス : 『 具^ハ足^ハ六^カ支^ヅ 』 耶^ニ ?

(2) What six factors is he possessed of?

(How, friends, does a beggar have control of six?)

Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.

友！比丘於此世間——

(1) 以眼見色已，既不喜、又不憂，住於平等之捨念、而有正知；

The six 'chronic states.'

(Here, friends, a beggar seeing a material shape with the eye is neither pleased in mind nor upset in mind and he lives detached, mindful, self-aware.)

Sotena saddaṃ sutvā...pe... manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.

(2) 以耳聞聲已，既不喜、又不憂，住於平等之捨念、而有正知；

(Here, friends, a beggar hearing a sound with the ear is neither pleased in mind nor upset in mind and he lives detached, mindful, self-aware.)

(3) 以鼻嗅香已，既不喜、又不憂，住於平等之捨念、而有正知；

(Here, friends, a beggar smelling a scent with the nose is neither pleased in mind nor upset in mind and he lives detached, mindful, self-aware.)

(4) 以舌嚐味已，既不喜、又不憂，住於平等之捨念、而有正知；

(Here, friends, a beggar tasting a flavor with the tongue is neither pleased in mind nor upset in mind and he lives detached, mindful, self-aware.)

(5) 以身接觸已，既不喜、又不憂，住於平等之捨念、而有正知；

(Here, friends, a beggar feeling a touch with the body is neither pleased in mind nor upset in mind and he lives detached, mindful, self-aware.)

(6) 以意知法已，既不喜、又不憂，住於平等之捨念、而有正知。

(Here, friends, a beggar conscious of a thought with the mind is neither pleased in mind nor upset in mind and he lives detached, mindful, self-aware.)

Evam kho, āvuso, bhikkhu chaḷaṅgasamannāgato hoti.

友！如是比丘稱為：『具足六支！』

(Even so, friends, does a beggar have control of six.)

Kathañcāvuso, bhikkhu ekārakkho hoti?

③ 又_フ， 友_ト！ 比_レ丘_ノ如_ク何_ニ稱_ス為_ス： 『 心_ヲ念_ス一_ヲ護_ス』

耶_セ？

(3) How has he set the one guard?

(How, friends, does a beggar guard one?)

Idhāvuso, bhikkhu satārakkhena cetasā samannāgato hoti.

友_ト！ 比_レ丘_ノ於_レ此_ノ世_ノ間_ニ——

具_ル足_ヲ正_シ念_ス、 善_ク護_ス其_ノ心_ヲ。

By the mental guard of mindfulness.

(Here, friends, a beggar guards his mind by getting control of his intentions.)

Evam kho, āvuso, bhikkhu ekārakkho hoti.

友_ト！ 如_ク是_ノ比_レ丘_ノ稱_ス為_ス： 『 心_ヲ念_ス一_ヲ護_ス！ 』

(Even so, friends, does a beggar guard one.)

Kathañcāvuso, bhikkhu caturāpasseno hoti?

④ 又_フ， 友_ト！ 比_レ丘_ノ如_ク何_ニ稱_ス為_ス： 『 慎_シ思_フ四_ノ依_ヲ』 耶_セ？

(4) What are the four bases of observance?

(How, friends, does a beggar calculate four?)

Idhāvuso, bhikkhu ① sañkhāyekaṃ paṭisevati, ② sañkhāyekaṃ adhivāseti, ③ sañkhāyekaṃ parivajjeti, ④ sañkhāyekaṃ vinodeti.

友_ト！ 比_レ丘_ノ於_レ此_ノ世_ノ間_ニ——

(1) 謹_シ慎_シ客_ヲ觀_ス地_ノ明_シ智_ヲ判_ス斷_ス以_テ後_ニ， 而_レ使_ス其_ノ追_テ隨_フ某_ヲ一_ヲ（ 善_ク） 法_ス；

(2) 謹_シ慎_シ客_ヲ觀_ス地_ノ明_シ智_ヲ判_ス斷_ス以_テ後_ニ， 而_レ使_ス其_ノ忍_テ受_ス某_ヲ一_ヲ（ 善_ク） 法_ス；

(3) 謹_シ慎_シ客_ヲ觀_ス地_ノ明_シ智_ヲ判_ス斷_ス以_テ後_ニ， 而_レ使_ス其_ノ迴_テ避_ス某_ヲ一_ヲ（ 惡_ク） 法_ス；

(4) 謹_シ慎_シ客_ヲ觀_ス地_ノ明_シ智_ヲ判_ス斷_ス以_テ後_ニ， 而_レ使_ス其_ノ斷_テ除_ス某_ヲ一_ヲ（ 惡_ク） 法_ス。

Herein a brother judges that something is to be (i) habitually pursued, (ii) endured, (iii) avoided, (iv) suppressed.

(Here, friends, a beggar figures a thing is to be gone after, a thing is to be endured, a thing is to be avoided, a thing is to be got rid of.)

Evam kho, āvuso, bhikkhu caturāpasseno hoti.

友！如^レ是^ハ比^ニ丘^ノ稱^ス為^ス：『慎^ニ思^フ四^ハ依^ニ！』
(Even so, friends, does a beggar calculate four.)

Kathañcāvuso, bhikkhu paṇunnapaccekasacco hoti?

⑤ 又^レ，友！比^ニ丘^ノ如^レ何^ニ稱^ス為^ス：『已^ニ捨^テ自^ラ諦^カ』耶^セ？
(5) How does he become 'one who has put away sectarian opinions?
(How, friends, does a beggar separate individual truths?)

Idhāvuso, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni, sabbāni tāni nunnāni honti paṇunnāni cattāni vantāni muttāni pahīnāni paṭinissatṭhāni.

友！比^ニ丘^ノ於^レ此^ノ世^ノ間^ニ——
源^{ヨリ}自^ラ種^ノ種^ノ（邪^ヲ見^ヲ外^ヲ道^ヲ）沙^ヲ門^ヲ、婆^ヲ羅^ヲ門^ヲ之^ヲ
『各^々自^ラ諦^カ理^カ』；
彼^等一^切，皆^ハ已^ニ被^テ除^テ去^ル、排^テ遣^ル、捨^テ棄^ル、唾^テ
棄^ル、脫^テ離^ル、斷^テ盡^ル、棄^テ絕^ル之^ヲ時^ヲ。

All those many opinions of the mass of recluses and brahmins which are held by individuals as dogmas: — all these he has dismissed, put away, given up, ejected, let go, eliminated, abandoned.

(Here, friends, a beggar, however many there may be of ordinary shamen or brahmen or the number of their truths about separate individuality, from all those he has separated himself, he has thrust off, tossed away, abandoned, vomited them up and released them.)

Evam kho, āvuso, bhikkhu paṇunnapaccekasacco hoti.

友！如^レ是^ハ比^ニ丘^ノ稱^ス為^ス：『已^ニ捨^テ自^ラ諦^カ！』
(Even so, friends, does a beggar separate individual truths.)

Kathañcāvuso, bhikkhu samavayasatṭhesano hoti?

⑥ 又^レ，友！比^ニ丘^ノ如^レ何^ニ稱^ス為^ス：『求^テ已^ニ斷^テ盡^ル』耶^セ？
(6) How is he one whose questing is utterly given up?
(How, friends, does a beggar annihilate wishes?)

Idhāvuso, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā.

友！比^ニ丘^ノ於^レ此^ノ世^ノ間^ニ——
① 已^ニ斷^テ慾^ヲ求^ル；
② 已^ニ斷^テ有^ヲ求^ル；
③ 已^ニ調^テ伏^テ梵^ヲ行^ヲ求^ル，而^ル朝^ニ向^ニ輕^ニ安^ヲ。

He has eliminated the questing after worldly desires, the questing for rebirth, the questing for religious life.

(Here, friends, a beggar has let go of wishing for pleasures, has let go of wishing to become, has let go of wishing to live the Brahma-life.)

Evam kho, āvuso, bhikkhu samavayasatṭhesano hoti.

友！如是比丘稱爲：『求已斷盡！』
(Even so, friends, does a beggar annihilate wishes.)

Kathañcāvuso, bhikkhu anāvilasaṅkappo hoti?

⑦ 又，友！比丘如何稱爲：『濁思已淨』耶？
(7) How is he candid in his thoughts?
(How, friends, does a beggar purify his principles?)

Idhāvuso, bhikkhuno kāmasaṅkappo pahīno hoti, byāpādasāṅkappo pahīno hoti, vihiṃsāsaṅkappo pahīno hoti.

友！比丘於此世間——

① 已斷愛思；

② 已斷瞋思；

③ 已斷害思。

He has eliminated occupying his mind with sensual or malicious or cruel ideas.

(Here, friends, a beggar lets go of the pleasure principle, lets go of the anger principle, lets go of the injury principle.)

Evam kho, āvuso, bhikkhu anāvilasaṅkappo hoti.

友！如是比丘稱爲：『濁思已淨！』
(Even so, friends, does a beggar purify his principles.)

Kathañcāvuso, bhikkhu passaddhakāyasaṅkhāro hoti?

⑧ 又，友！比丘如何稱爲：『身行寂靜』耶？
(8) How does he tranquillize the activity of the body?
(How, friends, does a beggar create impassivity of body?)

Idhāvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

友！比丘於此世間——

既斷其樂，又斷其苦，正是先前之喜憂

(已滅故)，進入不苦不樂之『捨念清淨』，成就第四禪而安住。

Because of eliminating the being affected pleasurably or painfully, because of the dying out of previous impressions as joyful or sorrowful, he attains to and abides in a state of neutral feeling, of very pure indifference and mental lucidity, namely, the state called Fourth Jhāna.

(Here, friends, a beggar lets go of pleasure, lets go of pain, allows his former mental ease and misery to subside, without pain, without pleasure, with an utterly pure and detached mind he enters into and makes a habitat of the Fourth Burning.)

Evaṃ kho, āvuso, bhikkhu passaddhakāyasaṅkhāro hoti.

友！如是比丘稱為：『身行寂靜！』
(Even so, friends, does a beggar create impassivity of body.)

Kathañcāvuso, bhikkhu suvimuttacitto hoti?

⑨ 又，友！比丘如何稱為：『心善解脫』耶？
(9) How does he become well emancipated in heart?
(How, friends, does a beggar get well-freed in heart?)

Idhāvuso, bhikkhuno rāgā cittaṃ vimuttaṃ hoti, dosā cittaṃ vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti.

友！比丘於此世間——

- ① 已解脫貪心；
- ② 已解脫瞋心；
- ③ 已解脫痴心。

He becomes emancipated in heart from passion, hate, and illusion.
(Here, friends, a beggar is free from lustful thoughts, is free from hateful thoughts, is free from deluded thoughts.)

Evaṃ kho, āvuso, bhikkhu suvimuttacitto hoti.

友！如是比丘稱為：『心善解脫！』
(Even so, friends, does a beggar get well-freed heart.)

Kathañcāvuso, bhikkhu suvimuttapañño hoti?

⑩ 又，友！比丘如何稱為：『慧善解脫』耶？
(10) How does he become well emancipated in intellect?
(How, friends, does a beggar get well-freed in wisdom?)

Idhāvuso, bhikkhu `rāgo me pahīno ucchinnamūlo tālavatthukato anabhāvaṃkato āyatim anuppādadhammo'ti pajānāti.

友！比丘於此世間——

(1) 其智慧知：『我已斷貪，（恰如）多羅樹，已被切斷根部、連根拔起；已斷未來生機，（成就）不再往生之法（智）。』

He understands his emancipated condition, namely, in the thought: Passion ...
(Here friends, a beggar knows: 'I have let go of lust, taken it out by the roots, like a palm cut off at its base it is a thing that no longer has life, a thing that cannot come into existence again.')

'Doso me pahīno ucchinnamūlo tālavatthukato anabhāvaṃkato āyatiṃ anuppādadhammo'ti pajānāti.

(2) 其_レ智_ハ慧_ハ知_ル：『我_ハ已_ニ斷_ス瞋_ヲ，（恰_ニ如_ク）多_ク羅_カ樹_ノ，已_ニ被_テ切_セ斷_ス根_ヲ部_ヲ、連_テ根_ヲ拔_キ起_ス；已_ニ斷_ス未_レ來_ル生_ム機_ハ，（成_ニ就_ク）不_レ再_レ往_ル生_ム之_ノ法_ヲ（智_ハ）。』

hate ...

(He knows: 'I have let go of hate, taken it out by the roots, like a palm cut off at its base it is a thing that no longer has life, a thing that cannot come into existence again.'))

'Moho me pahīno ucchinnamūlo tālavatthukato anabhāvaṃkato āyatiṃ anuppādadhammo'ti pajānāti.

(3) 其_レ智_ハ慧_ハ知_ル：『我_ハ已_ニ斷_ス痴_ヲ，（恰_ニ如_ク）多_ク羅_カ樹_ノ，已_ニ被_テ切_セ斷_ス根_ヲ部_ヲ、連_テ根_ヲ拔_キ起_ス；已_ニ斷_ス未_レ來_ル生_ム機_ハ，（成_ニ就_ク）不_レ再_レ往_ル生_ム之_ノ法_ヲ（智_ハ）。』

illusion ... for me are eliminated, cut off at the root, become as a palmtree stump, become non-existent, unable to grow again in future.

(He knows: 'I have let go of delusion, taken it out by the roots, like a palm cut off at its base it is a thing that no longer has life, a thing that cannot come into existence again.'))

Evam kho, āvuso, bhikkhu suvimuttapañño hoti.

友_ハ！如_ク是_ノ比_ヲ丘_ノ稱_ヲ為_ス：『慧_ハ善_ク解_キ脫_ス！』

☆ 十無學法 ⇒ ① 正見、② 正思惟、③ 正語、④ 正業、⑤ 正命、⑥ 正精進、⑦ 正念、⑧ 正定、⑨ 正智、⑩ 正解脫。

6. 十無學法

Dasa asekkhā dhammā (SN 14.29, 113) [53]

asekkhā sammāditṭhi, asekkho sammāsaṅkappo, asekkhā sammāvācā, asekkho sammākammanto, asekkho sammāājīvo, asekkho sammāvāyāmo, asekkhā sammāsati, asekkho sammāsamādhi, asekkham sammāñāṇaṃ, asekkhā sammāvimutti.

① 無_レ學_ハ之_ノ正_ニ見_ヲ、② 無_レ學_ハ之_ノ正_ニ思_ヲ惟_ヲ、③ 無_レ學_ハ之_ノ正_ニ語_ヲ、④ 無_レ學_ハ之_ノ正_ニ業_ヲ、⑤ 無_レ學_ハ之_ノ正_ニ命_ヲ、⑥ 無_レ學_ハ之_ノ正_ニ精_ヲ進_ヲ、⑦ 無_レ學_ハ之_ノ正_ニ念_ヲ、⑧ 無_レ學_ハ之_ノ正_ニ定_ヲ、⑨ 無_レ學_ハ之_ノ正_ニ智_ヲ、⑩ 無_レ學_ハ之_ノ正_ニ解_ヲ脫_ヲ。

Ten qualities belonging to the adept, to wit, ① the right (or perfect) views, ② intentions, ③ speech, ④ action, ⑤ livelihood, ⑥ effort, ⑦ mindfulness, ⑧ concentration, ⑨ insight and ⑩ emancipation as held by adepts.

(Ten Dhammas of the Seer: The seer's high view, The seer's high principles, the seer's high speech, the seer's high works, the seer's high lifestyle, the seer's high self-control, the seer's high mind, the seer's high getting high, the seer's high knowledge, the seer's high freedom.)

"Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa dhammā sammadakkhātā.

友！如是，彼正知者、正見者、應供者、正等覺者之世尊，如實宣說十法。

These Tens in the Doctrine, friends, have been perfectly set forth by the Exalted One, who knows, who sees.

(These then, friends, are those ten-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)

Tattha sabbeheva saṅgāyitabbaṃ na vivaditabbaṃ,

故我等一切，於今結集，當不令其紛爭；

Here should there be chanting by all in concord, not wrangling,

(In this situation, let us all gather to gether as one, undivided,)

yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ,

蓋令此梵行永續、久住；

in order that the holy life may live and be long established.

(so that this Best of Lives will stay on track and stand for a long time,)

tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ'ti.

為眾生利益、眾生安樂，慈愍世間，為諸人天幸福、利益、安樂也。」

Thus will it be for the welfare, for the happiness of multitudes, a kindness to the world, for the good, the welfare, the happiness of devas and men.

(as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

☆ 結語 (Epilog) [54]

〔第五十四卷 ㊦〕 349. Atha kho bhagavā uttāhavitvā āyasmantaṃ sārīputtaṃ āmantesi –

爾_ル時_ア， 世_ア尊_ヲ起_ス立_カ， 告_ク舍_セ利_カ弗_フ尊_ヲ者_セ曰_{ハセ}：

Now when the Exalted One had arisen he addressed the venerable Sāriputta saying:

‘sādhū sādhū, sārīputta, sādhū kho tvaṃ, sārīputta, bhikkhūnaṃ saṅgītipariyāyaṃ abhāsī’ti.

「善_ヲ哉_ヲ、 善_ヲ哉_ヲ、 舍_セ利_カ弗_フ！ 善_ヲ哉_ヲ、 舍_セ利_カ弗_フ！

汝_メ為_ス諸_ヲ比_ハ丘_ニ， 完_ク美_ク宣_ス說_セ合_セ誦_ス教_ヲ法_ヲ！」

‘Excellent, Sāriputta, excellent! Excellently, Sāriputta, have you uttered the scheme of chanting together for the brethren.’

Idamavocāyasmā sārīputto, samanūñño satthā ahosi.

此_キ是_ハ舍_セ利_カ弗_フ尊_ヲ者_セ所_ヨ說_セ， 並_ニ得_キ到_ク大_ハ師_ヲ嘉_ハ許_ス者_セ。

These things were spoken by the venerable Sāriputta. The Master signified his assent.

Attamanā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanduntī.

彼_ノ等_ハ比_ハ丘_ニ， 心_ヲ滿_ス意_ハ足_ク、

歡_ハ喜_ハ信_ヲ受_ス舍_セ利_カ弗_フ尊_ヲ者_セ所_ヨ宣_ス說_セ。

The brethren were pleased and delighted with the venerable Sāriputta's discourse.

(Tatiyabhāṇavāro niṭṭhito.)

三誦結束

Saṅgītisuttaṃ niṭṭhitaṃ dasamaṃ.

合誦經 ～波梨品・第十經終

The Recital / The Compilation: the Tenth.

～ 《長部經典・波梨品・Saṅgītisutta 合誦經》 (DN 33, 296-349)





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第壹章 感恩父母及親眷，分享給有福氣者！

Thanksgiving & Blessing

經過，數十年寒暑……

菩提僧團——身心禪林，結集「佛陀原始教法」《Pali 聖典》——

《Dhamma 法藏》、《Vinaya 律藏》、【編輯目錄】及【巴利經文及漢譯比對】等工作，皆已大致完成。

敬請流通，歡迎【校對】，或者【製成網頁】，供養十方方法界，提供善信瀏覽！

願以此功德——迴向過往雙親及眷屬；

並祈願世間——深入經藏、智慧如海。

菩提僧團 心 法師 校稿於高雄【翠峰精舍】

佛曆 2559（西曆 2016）年 7 月 26 日

佛曆 2567 年 5 月 27 日（週一）更新

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第貳章 關於「婆羅門教、種姓制度」

About Brahmanism & Casteism

世界上，最強勢、神祕又高明的宗教——
不是天主教、基督教、回教……而是：婆羅門教！

它不需船堅砲利（賣鴉片）、教士傳教、
發麵粉、蓋醫院……

就很神祕的：將你的宗教完全掉包。

讓你信他們的神（大梵化身）、
讀他們的經（梵文經典）。

在你的腦裡，植入他們的教義和價值觀。（這點基督教、回教……要慚愧了！）

甚至，連教主都可以換成他們的：大梵天神（毗盧遮那、阿彌陀佛……）。

然而，更高明的地方不止於此（將你的宗教掉包以後）：
仍神不知、鬼不覺，讓你對這一切渾然不知，以為——

還在信自己的神（大乘菩薩）、拜自己的佛（阿彌陀佛）哪！

因為迷惑、植入太深，即使人家告知真相，也不願承認。（有夠厲害～～吧？）

—— 佛曆 2559.11.17（四）大乘婆羅門教 ——

—— 佛曆 2564.5.28（五）阿含迷思 更新 ——

第一節 卡拉瑪經偈——佛陀法語 Kesamuttisutta

《巴利聖典》裡的原始佛法，從未教導人們要用“比對”的方式，來瞭解原始佛法，或閱讀佛經。

《卡拉瑪經》明確開示：“比對”就是魔說！

必須透過依教奉行【四聖諦】：「**㊶ 惡業苦觸，和㊷ 能導致無益與苦果的原因——十種惡法；㊸ 現法樂住，和㊹ 能帶來利益與樂果的原因——十種善法**」才能瞭解正法，並不是盲從“比對”。

《卡拉瑪經》與《四大教法經》的忠告 ㏹ “如是我聞”與“比對”不代表佛說！

以下列出，所謂“比對”有十種錯誤的情況，是佛所摒棄的：

十種惡法 ⇒ (一) 貪心、(二) 貪行、(三) 瞋心、(四) 瞋行、(五) 痴心、(六) 痴行、(七) 不善、(八) 犯罪、(九) 聖智譴責、(十) 苦果。

佛說：「**❶**（汝等）勿信風俗——透過反覆廣告；**❷** 勿輕信傳統；**❸** 勿輕信聽聞；**❹** 勿信因與經教相合；**❺** 勿信基於推理——透過猜測；**❻** 勿信基於學術研究——透過公理；**❼** 勿信情況考慮周詳——似是而非；**❽** 勿信見解卓越——偏見投其所好；**❾** 勿信形象權威；**❿** 勿信因此沙門，是我等祖師。

卡拉瑪眾！汝等若自己發現——『**❶ ～❷** 此法是不善，**❸** 此法是有罪，**❹** 此法已被智者所譴責，**❺** 如果接受此法，能導致無益與苦果！』卡拉瑪眾！其時，汝等則應徹底放棄（十種惡法）……。

十種善法 ⇒ (一) 戒心、(二) 戒行、(三) 定心、(四) 定行、(五) 慧心、(六) 慧行、(七) 祥善、(八) 無過、(九) 聖智稱讚、(十) 樂果。



卡拉瑪眾！汝等若自己發現——『① ～⑦ 此法是善，⑧ 此法是無罪，⑨ 此法已被智者所稱讚，⑩ 如果接受此法，能帶來利益與樂果！』卡拉瑪眾！其時，汝等則應具足安住（十種善法）！」

～《增支部經典·三集·五十經篇之二·大品·Kesamuttisutta 卡拉瑪經》(AN 3.66)

卐

卐

卐

第二節 檢驗「四大教法」—— “如是我聞”不可代表佛說！ 4-Checking

☆ 最早出現：「佛經卷首須置“如是我聞”」的文獻記載，並非佛經，反而是龍樹（婆羅門種）的《大智度論》。龍樹說「性空」、教人要放空，自己一點也不空，素有「千部論主」之美稱，不但造論特多，偽造大量梵語佛典；為掩人耳目，更杜撰：「釋尊對阿難言，須於經典卷首加上“如是我聞”」的說法。好愚弄、取信於一般凡夫眾生，令其偽造、竄改佛經的奸計得逞！

1. 檢驗「比丘所說」教法 *Checking Buddha's Preaching by Bhikkhu*

〔⊖ 比丘所說「非法、非律！」 ☞ *Bhikkhu wrong view* 〕

世尊如是曰：「諸比丘！世間有比丘，作如是語，聞說：

『賢友！我從世尊面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

諸比丘！對於彼比丘所說，既不可以歡喜、也不可以拒絕。

既不歡喜、也不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤地教導開示。

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明既不被收錄於（巴利）經藏中，而且教導不被發現於（巴利）

律藏中，有此依據，可以去下結論，告知：

『此確實非世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）此比丘所誤解。』

諸比丘！因此汝等應捨棄於此錯誤（比丘所說之傳承）。

〔㊦ 比丘所說「如法、如律！」 𑖦 Bhikkhu right view 〕

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明不但被收錄於（巴利）經藏中，而且教導被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）此比丘所正解。』

諸比丘！此為第一大教法（比丘所說教法之檢驗），應憶念不忘——永久受持。

卐

卐

卐

2. 檢驗「僧團所說」教法

Checking Buddha's Preaching by Sangha

〔㊦ 僧團所說「非法、非律！」 ➡ *Sangha wrong view* 〕

復次，諸比丘！世間有比丘，作如是語，聞說：

『賢友！於知名某者住處，有僧團共住、有長老、有上首（領袖），我從彼僧團面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

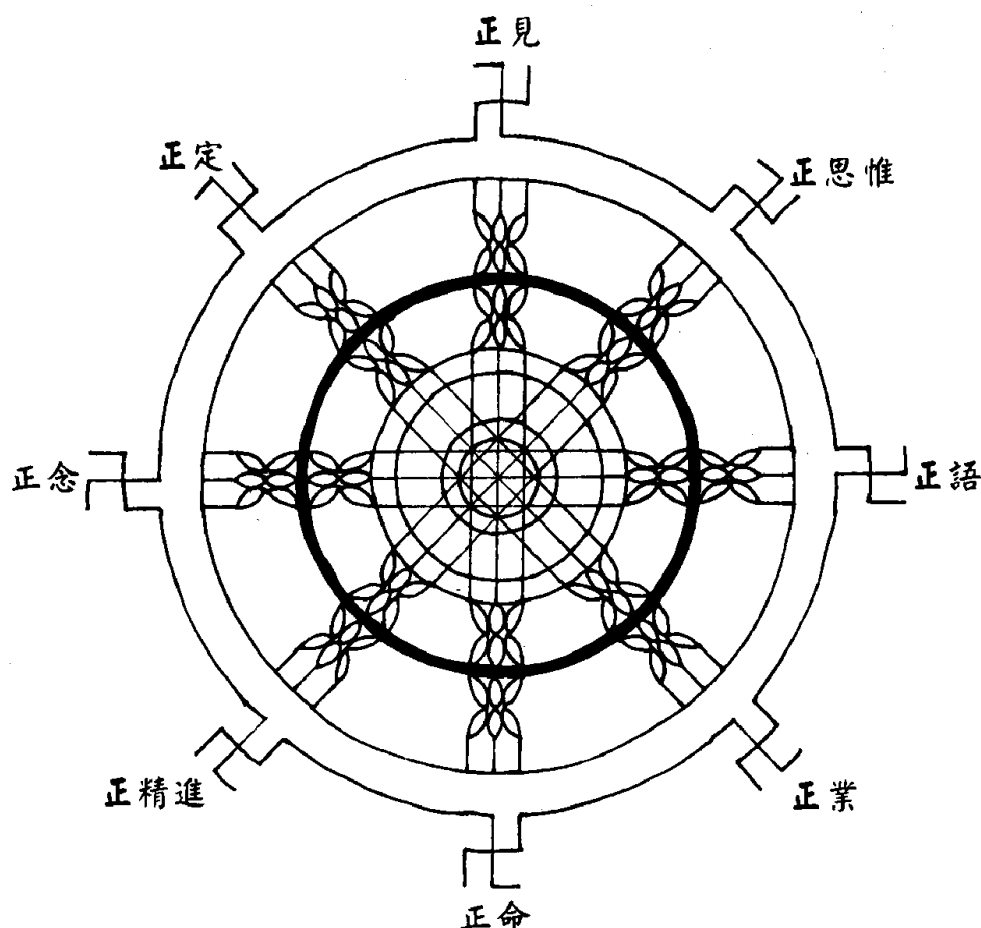
諸比丘！對於彼比丘所說，既不可以歡喜、也不可以拒絕。

既不歡喜、也不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤地教導開示。

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明既不被收錄於（巴利）經藏中，而且教導不被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實非世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼僧團所誤解。』

諸比丘！因此汝等應捨棄於此錯誤（僧團所說之傳承）。



〔④ 僧團所說「如法、如律！」 〡 Sangha right view 〕

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明不但被收錄於（巴利）經藏中，而且教導被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼僧團所正解。』

諸比丘！此為第二大教法（僧團所說教法之檢驗），應憶念不忘——永久受持。

卐

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3. 檢驗「多數教派所說」教法

Checking Buddha's Preaching by Mainstream

〔㊦ 多數教派所說「非法、非律！」 ㏸ Popular wrong view 〕

復次，諸比丘！世間有比丘，作如是語，聞說：

『賢友！於知名某者住處，有眾多長老比丘共住，多聞而傳承阿含（聖教）、憶持正法（經藏）、憶持聖律（律藏）、憶持論母（論藏），我從彼等長老面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

諸比丘！對於彼比丘所說，既不可以歡喜、也不可以拒絕。

既不歡喜、也不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤地教導開示。

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明既不被收錄於（巴利）經藏中，而且教導不被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實非世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）波等（多數教派之）長老所誤解。』

諸比丘！因此汝等應捨棄於此錯誤（多數教派

所說之傳承）。

〔㊦ 多數教派所說「如法、如律！」 𢋙 Popular right view 〕

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明不但被收錄於（巴利）經藏中，而且教導被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼等（多數教派之）長老所正解。』

諸比丘！此為第三大教法（多數教派所說教法之檢驗），應憶念不忘——永久受持。

卐

卐

卐

4. 檢驗「非主流所說」教法

Checking Buddha's Preaching by Non-Mainstream

〔㊦ 個別傳承所說「非法、非律！」 ㏸ *Personal wrong view*〕

復次，諸比丘！世間有比丘，作如是語，聞說：

『賢友！於知名某者住處，有某一長老比丘居住，多聞而傳承阿含（聖教）、憶持正法（經藏）、憶持聖律（律藏）、憶持論母（論藏），我從彼長老面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

諸比丘！對於彼比丘所說，既不可以歡喜、也不可以拒絕。

既不歡喜、也不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤地教導開示。

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明既不被收錄於（巴利）經藏中，而且教導不被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實非世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）波（個別傳承之）長老所誤解。』

諸比丘！因此汝等應捨棄於此錯誤（個別傳承所說之傳承）。

〔 ⑧ 個別傳承所說「如法、如律！」 〱 Personal right view 〕

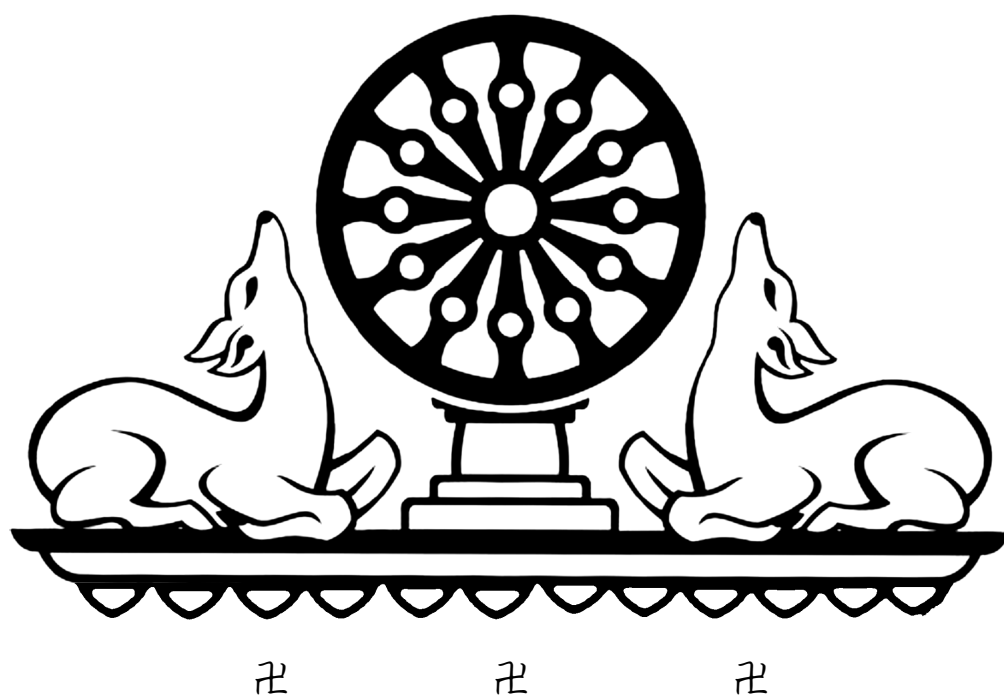
若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明不但被收錄於（巴利）經藏中，而且教導被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼（個別傳承之）長老所正解。』

諸比丘！此為第四大教法（個別傳承所說之檢驗），應憶念不忘——永久受持。

諸比丘！此等是『四大教法』（之檢驗），應憶念不忘——當如是永久受持。」

～《長部經典・Mahāparinibbānasutta 大般涅槃經》(DN 16, 188)



第參章 無常歲月——走出迷思

Out of the Mahayana Brahmanism

第一節 【巴利聖典】簡介——前言 *Brief Introduction*

☆ 阿含（Āgamā）⇒

佛世以後，阿含是所有聖教傳承的簡稱。

原來意思：這佛法是從別人那裡聽來的！

是否正確？不敢保證——

要自己從經律當中去核對。

如《四大教法經》中所說。

☆ 九部經（九分教）⇒

(1) 契經（巴利聖典：比丘波羅提木叉、比丘尼波羅提木叉、相應部經典、長部經典、中部經典、增支部經典）；

(2) 應頌（應該背誦：小誦經、法句經、經集）；

(3) 記說（契經解說：聖律、大義釋、小義釋）；

(4) 偈經（偈頌詩句：長老偈、長老尼偈）；

(5) 自說經（佛自開示）；

(6) 如是語（聞佛開示）；

(7) 本生譚（佛教故事：天宮事、餓鬼事）；

(8) 未曾有法（解說教義：無礙解道）；

(9) 智解（教理問答：導論、三藏知津）。

～《增支部經典·五集·正法品·*Dutiyasaddhammasammosasutta* 忘失正法之二經》(AN 5.155)

卐

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☆ 法（ Dhamma ） ⇒

佛世時代，法是屬於《九部經》的《應頌》部份；

《應頌》是指佛法當中『應該背誦』的法句偈語。

其中包含：《小誦經》、《法句經》、《經集》。

佛世以後二百年間，仍然傳承正法律的原始僧團——
為解釋小誦經、法句經、經集，故結集了《經藏》。

☆ 律（ Vinaya ） ⇒

佛世時代，律是『生活規範』，

後世才引申為『解釋戒的經』；

佛世以後二百年間，仍然傳承正法律的原始僧團——
為了解釋兩部律的《戒本》，所以結集了《律藏》。

☆ 論母（ Mātikā ） ⇒

字義叫做：法義大綱，現今論藏的原始雛型。

論藏：不代表佛說，是早期部派論師的觀點。

佛陀時代只有法（ Dhamma ）和律（ Vinaya ）；

並沒有〈偽〉論（即阿毗達摩 Abhidhamma ）——

但是在指導學生背誦法義時，可能會需要大綱；

類似考試作弊的小抄，這就是『論母』的來源。

卐

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☆ 正法久住的五個因緣 ⇒

- ① 佛弟子恭敬地來聽聞佛法；
- ② 佛弟子恭敬地來學習佛法；
- ③ 佛弟子恭敬地來回憶佛法；
- ④ 佛弟子恭敬地來觀察所回憶的法義；
- ⑤ 佛弟子恭敬地知解法義以後，而來修習法隨法行的佛法。

～《增支部經典·五集·五十經篇之四·正法品·*Paṭhamasaddhammasammosasutta* 忘失正法之一經》(AN 5.154)

☆ 忘失五法的五個因緣 ⇒

- (1) 不通達巴利聖典；
- (2) 不詳細為人說法；
- (3) 不教導他人說法；
- (4) 不詳細解讀法義；
- (5) 不修習內觀法義。

～《增支部經典·五集·正法品·*Dutiyasaddhammasammosasutta* 忘失正法之二經》(AN 5.155)

☆ 破壞正法的五個因緣 ⇒

- ① 顛倒經文；
- ② 難以調教；
- ③ 不敬傳承；
- ④ 豐富積蓄；
- ⑤ 破和合僧。

～《增支部經典·五集·五十經篇之四·正法品·*Tatīyasaddhammasammosasutta* 忘失正法之三經》(AN 5.156)

☆ 淘汰沙門的污染 ⇒

- ① 剔除假和尚（栽培良田譬喻）；
- ② 剔除假佛教（簸揚糠粃譬喻）；
- ③ 剔除假道場（水管取材譬喻）。

～《增支部經典·八集·初五十經篇·蕙品·*Kāraṇḍavasutta* 沙門之蕙經》(AN 8.10)

綜合以上聖典的敘述，我們得到如下的結論：

(1) 【巴利聖典】不是「北傳婆羅門教」的《阿含經》、也不像「南傳佛教」的〈偽〉論《阿毗達摩》或「一經一論」的【梵文經典】！

(2) 【巴利聖典】代表，原始佛法「正法」與「聖律」的第一手資料～～佛陀最後的教說：「正法與聖律，於我滅後，當為，汝等之大師！」

(3) 【巴利聖典】每部經典，皆有歷史、文獻記錄，翔實可信、嚴謹可考；每卷經文，前後關聯、次第井然，多達二萬三千三百二十四卷，皆有重點、主題，有如，完整體系的《佛法教材》、生動活潑的《聖境旅人書》。

《佛遺教經》姚秦 三藏法師 鳩摩羅什 譯【菩提僧團、心 法師 整理】（佛垂般涅槃略說教誡經 *The Buddha's Last Bequest*）

佛陀最後的教說，與【巴利聖典】可以互相對照，所說完全一致！

《佛遺教經》證實：「四聖諦」才是佛法的核心；而非，後來，摻雜婆羅門教思想之「大乘教」，與其衍生之「阿彌陀佛」，或「密教」信仰！

《聖典選讀》追隨諸佛古道～忘失正法等經【剔除假佛教】 *Dhammasammosasutta.pdf*
https://archive.org/details/palishengdian04_007

《聖典選讀》*Dhammasammosasutta*

追隨諸佛古道～忘失正法等經

巴漢對照 佛曆 2563. 11. 9 菩提僧團 Ven. Devacitta 整理
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.
皈命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者
To Make Offerings to Supreme Buddha, Dhamma, Holy Scriptures.
供養——無上世尊、無上法身、無上舍利

《聖典選讀》

忘失正法等十七經

【剔除假佛教】



《聖典選讀》

拘迦利謗聖等經

【提婆達多派非佛說】

巴利聖典 palitxt@gmail.com <https://sites.google.com/site/palishengdian>

《聖典選讀》*The Pali Selected Readings*

追隨諸佛古道～拘迦利謗聖等經

巴漢對照 佛曆 2563. 11. 9 菩提僧團 Ven. Devacitta 整理
To Make Offerings to Supreme Buddha, Dhamma, Holy Scriptures.
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第二節 走出「彌陀傳說」

Out of the Amitabha Brahmanism

漢地被〔婆羅門教〕假冒佛教，蒙混了二千多年，【巴利聖典】的出現，該是「佛陀正法」覺醒的時刻了！

由馮馮居士的《耶穌基督在印度西藏足跡的追尋》不難得知，大乘的彌陀信仰，事實上是基督宗教的一個分支：

「我們也可以很清楚地，看到彌陀的光環，就是這樣，從阿含經中，逐一摘取波斯的寶石鑲嵌出來的……但是，最後要表達的結論，還是諸行無常、苦、無我……。

如果，您不走出彌陀的光環來，怎麼能夠看到原始的法義呢？……還是，要用理性來檢視這些寶石的原產地——波斯與阿含經？」

～節錄自《走出彌陀的光環》曾銀湖 居士

在走出「彌陀傳說」的同時，何不放下「阿含迷思」呢？

☞ ❶ 阿含經，分散於各部派，沒有次第、又不完整；並且，由於翻譯者對原始佛法，不甚了解，所翻字句，令人生澀難懂，又混充不少大乘思想及其他經論者，例如：《雜阿含經》混以《無憂王經》！

在所有漢譯《雜阿含經》中，竟找不到四神足、四正勤，「根相應」亦殘缺不全，三十七道品的順序、卷次錯亂，又不完整，就像，朝代錯亂、枯燥乏味的歷史教科書，漫無頭緒、令人費解；所以，歷代經論家，對阿含經皆不甚重視！

然而，近代《阿含經》，為何又重新受到重視？

答案：是因為「巴利聖典」的出現！

當《阿含經》的字句，難以閱讀時，就把「巴利聖典」的字句，照搬上去！恰如斷手、斷腿的人，需要義肢才能走路一樣！

👉 ② 反觀「巴利聖典」，有如，詳實有序、生動活潑的聖境旅人書，提綱挈領、事半功倍——多達二萬三千三百二十四卷，每卷經文，前後順序、次第井然，三十七道品，相當完整；而且，每卷經文，皆有重點、主題。

例如：《大念住經》，是「四念住」的詳細說明，而其他經卷，因所敘述重點不同，只能一筆帶過；如果，遺漏《大念住經》，二萬多卷的「巴利聖典」就如缺手、斷腿，有關「四念住」的項目，將無法令人了解！

「巴利聖典」體系之完整、次第之分明，是歷代聖者、阿羅漢，精心的結集、編排，是留給世人最珍貴的禮物！

所以，對於「巴利聖典」應有系統的研讀，才能獲得，正確的見解，與最大的益處。

千萬，不可把祂，拿來當作：

修補混淆「婆羅門教」思想之《阿含經》的工具；才是，對「巴利聖典」莫大的恭敬與尊重！

現在，正是放下《阿含經》，走出「阿含迷思」；重新認識「巴利聖典」、回歸「佛陀正法」的時刻了！

第三節 走出「阿含迷思」

Out of the AGAMA Brahmanism

佛法（最現實的因果） ≠ 巴利語轉寫（紙上談兵）

附佛外道說：

「巴利文（師按：巴利語並非文字，應是巴利語轉寫）只存在於原始佛教，大乘用的是梵文。

（師按：『大乘』外道非佛法，應正名為『大乘婆羅門教』，他為什麼提到梵文、印度古語與其他宗教等不相干的哲學迷思呢？）

我對印度古語與宗教哲學，比一般人清楚，我在研究所唸了三年古典梵文，並修了許多有關印度哲學的課。在此之前，我已唸了很多年的佛學，我是比一般人知法的……。

（師按：原來他錯把馮京當馬涼，浪費時間於——這些像是婆羅門教、景教、拜火教等外道的迷思，把『大乘婆羅門教』當成是『正法』或『佛學』來研究；

然而『法說非法、非法說法』真正【原始佛法】反而變成他口中的『小乘』了？所以他誤人誤己地以為『比一般人知法……』。）」

法師對附佛外道說：

「我想確定你到底所學習的是（原始）佛教的巴利語……還是（大乘）婆羅門教的呢？

原因是佛陀時代，就像我們現代一樣，是的！

比方說：我們現在說漢語、閩南語、英語……

可是不見得說這些話的人，都是佛教徒：是一樣的道理！

可見，不了解佛法，最關鍵的還不是語言這個工具。

而是觀念：

- ① 有沒有「以戒為師」？（戒如：佛法僧戒四不壞信、倫理道德等等！）
- ② 有沒有「依教奉行」？（教如：四聖諦、八正道、戒定慧、智仁勇三達德等等！）

因為，在佛陀時代即使是外道，也是聽懂巴利語的——但是！為什麼他們都無法成就正覺呢？

那些，後來咬文嚼字、把原本純淨的佛法——搞得支離破碎的論師們，那就更不用說了！

★ 所以，原始的佛法不在文字上，而在【根本法義】上，因為：

同樣的文字，給不懂法義的人看，還是會看不懂，甚至會誤解的！」

Brahma 梵 = Brahman 婆羅門，實為同一字之不同翻譯。

誰會捨棄佛陀說法的語言「巴利語」——古印度拘薩羅和摩揭陀地區的方言，而使用「梵語」——「婆羅門教」之語言，記錄佛經呢？

答案很明顯：若不是「婆羅門教」徒；就是，偽稱歸附佛法，而實際上，仍是「婆羅門教」徒的「附佛外道」！

由此看出：「梵語」、「梵文」與「婆羅門教」之關係，如此密切；所有梵文經典，自然，充斥「婆羅門教」思想、成為「婆羅門教」之經典，並無令人意外之處。

而漢地，絕大多數之佛經，皆譯自「梵文」，所謂：梵文「佛經」，若不混淆「婆羅門教」（婆羅門 = 梵 = 清淨本性）之思想，那才是奇怪之至！

近代，某些學人，不肯捨棄譯自「梵文」，充斥「婆羅門教」思想之《阿含經》；想了解原始佛法，卻又捨棄「巴利聖典」而不讀。美其名為「比對」，竟拿「巴利聖典」隻字片語，當作修補《阿含經》之工具！

恰似：「拆卸新車零件，拿來修補破車，實是愚人作為！」

究其原因，無他，只不過是想，持續保有：源自「婆羅門教」之思想 ⇒ 梵 = 清淨本性、佛性、空性、如來藏、中觀、真我、本體（實相）……等思想，令其，借屍還魂罷了！

《佛遺教經》世尊三唱：「汝等若於，苦等四（聖）諦，有所疑者，可疾問之；毋得懷疑，不求決也！」

然而，至今學佛人，對於佛陀法語——「巴利聖典」，所闡述之佛法核心——「四聖諦」要義；依然無知、不求甚解、無人問津或關注！

所以，若真想認識「原始佛法」、了解「四聖諦」真理；有必要重新、有系統的閱讀「巴利聖典」，才是目前最迫切、最重要的工作！

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第四節 走出「緣起誤區」

Out of the Nagarjuna Brahmanism

☆ 「空性」思想實是婆羅門教的一個分支，試想：「空性創造」與「梵天創造」有何不同？

☆ 緣「生」而有「老死」，生、老死互為互補的條件，「生」和「老死」雖然「相對性」，但其關係，卻是「絕對性」的真理！佛陀稱祂為「四聖諦」。

☆ 龍樹（婆羅門種）的詭辯、矯亂——《中論》第二十四品：

「『眾因緣生法，我說即是空；亦為是假名，亦是中道義。』……何以故？眾緣具足，和合而物生；是物屬眾『因緣』，故『無自性』。

『無自性』故空，空亦復空；但為：引導眾生故，以『假名』說。離有、無二邊，故名為：『中道』。」

① 緣生法 ≠ 無自性 ≠ 空；

② 緣生法 ≠ 無自性 ≠ 假名；

③ 緣生法 ≠ 無自性 ≠ 中道義。

✕ 錯亂的把「緣生法」，解釋成「無自性」；「無自性」，更不是「空假中」，而是，龍樹的詭辯！～☹

「無自性」只是「無」自性、「否定」自性，並不能說明「依存」的「相對性」（也就是說：緣起、因果關係）；所以，難怪會落入：空、有、亦空亦有（空有不二、真空妙有）、非空非有（不一不異、不常不斷）……等對立，獨斷式的「常見」或「斷見」。

✓ “相對性” ⇒ 是名：「緣起」，“緣起” ⇒ 才是「中道義」！～😊

第五節 三個愚人，正法覆滅！

Out of the Upanishad Brahmanism

☆ 「緣起」是「相對性」施設——四聖諦：「此有故彼有（苦），此生故彼生（集）；此無故彼無（滅），此滅故彼滅（道）。」

～《因緣相應・伽拉羅剎利品・*tumhasutta* 非汝之物》(SN 12.37)

(1) 佛滅後三百年（西元前 150），迦多衍尼子（婆羅門種）造〈偽〉論《阿毗達摩發智論》：將一切法，說成實「有」。破壞緣起「相對性」，正法淪為「像法」。

(2) 佛滅後七百年（西元 150～250），龍樹（婆羅門種）造《中論》：將一切法，說成無自性「空」。破壞緣起「相對性」，像法淪為「末法」。

(3) 佛滅後一千二百年（西元 700～750），商羯羅（婆羅門種），仿效中觀辯證，創不二一元論，改革婆羅門教，為印度教，註解《奧義書》：將性「空」，說成「上梵」，將緣起「有」，說成「下梵」，論破、取代佛教。佛滅後一千七百年（西元 1205）回教入侵，末法覆滅！

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1. 【正法混亂之五因】

5-Cause Of Semblance Dhamma Arising

「迦葉！像法之世生時，則有正法之滅！
迦葉！地界不能令正法滅；
水界不能令正法滅；
火界不能令正法滅；
風界不能令正法滅。
但是，彼等愚人生之時，能令此正法滅！
迦葉！譬如，除非船之先沉；
迦葉！否則，正法不應有滅！

迦葉！有此等五法存在，將導致正法退墮、
混亂、滅沒！

五者何耶？

迦葉！於此，有比丘、比丘尼、優婆塞（信士）、優婆夷（信女）等：『**①** 不尊重師（佛）、住不隨順，**②** 不尊重法、住不隨順，**③** 不尊重僧伽、住不隨順，**④** 不尊重學（戒）、住不隨順，**⑤** 不尊重定、住不隨順。』」

～《迦葉相應·迦葉品·Saddhammappatirūpakasutta 像法》(SN 16.13, 156)

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2. 【阿賴耶識？離開因緣，識即不生！】

Out of the Alaya Brahmanism

☆ 世尊對於主張：「清淨本性、佛性、空性、阿賴耶識、如來藏、中觀、真我、本體、實相……等思想」之學者，一記棒喝！

☆ **不可以五蘊、六塵見「如來」；但是，若離開五蘊、六塵，亦無法見「如來」！**

☆ 在這裡，不是說「五法蘊身、佛性、空性、阿賴耶識」有無的問題？而是說明——如果執取任何一法為「有」或「無」，都不叫做「涅槃真理」！

「茶帝！汝實生如是惡見耶？『予實如是，理解從世尊所說之法，即：此識流轉、輪迴；而且，常保持自己之同一性也。』」

茶帝曰：「世尊！予實如是，理解從世尊所說之法，即：此識流轉、輪迴；而且，常保持自己之同一性也。」

世尊曰：「茶帝！如何其識？」

茶帝曰：「世尊！此語，即：『所受者，於此處、彼處，受善、惡業之果報。』」

世尊曰：「愚痴人！汝實在從哪裡知道？我如此說法耶？
愚痴人！識由緣生，予豈非以種種法門，說：『離開
因緣，識即不生！』否？

然，愚痴人！汝自己誤解、誣謗我等、傷害自身、又
多生非福。

愚痴人！此將為汝，帶來長夜傷害、苦惱不幸福也。」



～《中部經典・雙大品・Mahātaṇhāsankhayasutta 愛盡大經》(MN 38, 398)

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第六節 佛陀修學過程？證知「四聖諦義」！

The 4-Noble Truths' Vipassana

☆ 世尊現等覺 ⇒ 是因為如實證知五取蘊之四聖諦（而非四攝、六度波羅蜜）！

☆ 世尊“發現”相對緣起、四聖諦：「**①** 此有故彼有（苦），**②** 此生故彼生（集）；**③** 此無故彼無（滅），**④** 此滅故彼滅（道）。」⇒ 何有故有老死（苦）耶？緣何而有老死（集）耶？……**①** 有生故有老死（苦）！**②** 緣生而有老死（集）！……何無故無老死（滅）耶？何滅而有老死滅（道）耶？……**③** 無生故無老死（滅）！**④** 生滅而有老死滅（道）！……。

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1. 【四聖諦義——洞察五蘊生滅】

Insight Into 5-Aggregates' Birth & Death

「諸比丘！因為不隨覺、不洞察『四聖諦』，我與汝等，長久以來，流轉於生死。四者何耶？

① 諸比丘！因為不隨覺、不洞察：『苦聖諦』，我與汝等，長久以來，流轉生死。

② 諸比丘！因為不隨覺、不洞察：『苦之集聖諦』，我與汝等，長久以來，流轉生死。

③ 諸比丘！因為不隨覺、不洞察：『苦之滅聖諦』，我與汝等，長久以來，流轉生死。

④ 諸比丘！因為不隨覺、不洞察：『到達苦滅之道聖諦』，我與汝等，長久以來，流轉生死。」

～《長部經典・Mahāparinibbānasutta 大般涅槃經》(DN 16, 155)

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2. 【尋佛古都——不死道跡】

The Way Leading To the Cessation Of Stress

☆ 並不是「無」苦、集、滅、道，「超越時空」的不死道跡 ⇒ ① 正見、② 正思惟、③ 正語、④ 正業、⑤ 正命、⑥ 正精進、⑦ 正念、⑧ 正定。

「諸比丘！同此，我發現過去正覺者，通行之古道、古徑。諸比丘！過去諸佛，通行之古道、古徑者何耶？此即八聖道分，如是：『① 正見、② 正思惟、③ 正語、④ 正業、⑤ 正命、⑥ 正精進、⑦ 正念、⑧ 正定』。

諸比丘！此乃過去正等覺者，通行之古道、古徑。

⑫ 追隨其道，隨其道而行，則知『老死』，知老死之集，知老死之滅，知趣滅老死之道跡；

⑪ 追隨其道，隨其道以行，則知『生』，知生之集，知生之滅，知趣滅生之道跡；

⑩ 追隨其道，隨其道以行，則知『有』，知有之集，知有之滅，知趣滅有之道跡；

⑨ 追隨其道，隨其道以行，則知『取』，知取之集，知取之滅，知趣滅取之道跡；

⑧ 追隨其道，隨其道以行，則知『愛』，知愛之集，知愛之滅，知趣滅愛之道跡；

⑦ 追隨其道，隨其道以行，則知『受』，知受之集，知受之滅，知趣滅受之道跡；

⑥ 追隨其道，隨其道以行，則知『觸』，知觸之集，知觸之滅，知趣滅觸之道跡；

⑤ 追隨其道，隨其道以行，則知『六入』，知六入之集，知六入之滅，知趣滅六入之道跡；

④ 追隨其道，隨其道以行，則知『名色』，知名色之集，知名色之滅，知趣滅名色之道跡；

③ 追隨其道，隨其道以行，則知『識』，知識之集，知識之滅，知趣滅識之道跡；

② 追隨其道，隨其道以行，則知『行』，知行之集、知行之滅、

① 知趣行滅之『道跡』。

知此，我以示比丘、比丘尼、優婆塞、優婆夷。諸比丘！如是梵行繁榮、增廣，示知眾多人等，予增大，依人天而善說示。」

～《因緣相應·小品·Nagarasutta 諸佛古道》(SN 12.65)

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第七節 「正法」與「聖律」——回顧佛陀教法興衰史

Scripture & History

1. 巴利語系 ☞ 「法藏」簡介～

Introduction Of Pali Sutta-Pitaka

巴利語，是古印度拘薩羅和摩揭陀地區的俗語、佛陀時代說法的語言。

【巴利聖典】最初僅有《法藏》（即經藏）與《律藏》，並無所謂〈偽〉《論藏》（阿毗達摩）！

《大般涅槃經》(DN 16, 216)：「阿難！依我為汝等，所說之『（正）法與（聖）律』，於我滅後，當為，汝等之大師。」

佛陀於西元前 489 年入滅後，聖弟子們將《法藏》（即經藏），分成五個部份——

- ❶ 較長篇幅的經文，編列在《長部經典》；
- ❷ 中等篇幅、不長不短的經文，編列在《中部經典》；
- ❸ 較短篇幅的經文，編列在《小部經典》；
- ❹ 其他，依據蘊、處、界，專題式分類，則編列在《相應部經典》；
- ❺ 此外，還編列了一套百科全書形式的《增支部經典》，由一至十一作為索引。

《法藏》（即經藏）至此，大體完備！

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2. 巴利語系 ☞ 「律藏」簡介～

Introduction Of Pali Vinaya-Pitaka

巴利律藏，也分成五個部份——

- ❶ 《比丘類》輯錄，有關《比丘戒本》二二七條戒，每一條戒，制戒因緣與解說；
- ❷ 《比丘尼類》輯錄，《比丘尼戒本》三一一條戒，每一條戒，制戒因緣與解說；
- ❸ 《大品》輯錄，有關僧伽各項生活，例行事宜、重大議題，如：布薩誦戒、入雨安居、自恣悔過、穿功德衣、僧伽會議等之規定；
- ❹ 《小品》輯錄，有關僧伽議事、處罰方式、滅諍原則、瑣碎事宜之補充規定；
- ❺ 《附隨》輯錄，其他分類摘要、列舉綱要、補充說明，宛如戒律之補充教材。

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3. 巴利語系 ☞ 「南傳佛教」簡介～

Introduction Of Pali Abhidharma

〈偽〉《論藏》（阿毗達摩）的由來——

西元前 271～150 年，北方摩揭陀國孔雀王朝阿育王，在暴政統治後，推行仁政。

所以，需要主張「一切法實有」，像是：

(1) 〈偽〉《論藏》（阿毗達摩）創始者富樓那（並非十大弟子之一，為同名或假託者）、(2) 迦多衍尼子（婆羅門種）的〈偽〉論《阿毗達摩發智論》（實際上，源自外道勝論派「婆浮陀迦旃延」的原子理論）等教義，用以安撫、規範人心。

現在的「南傳佛教」嚴守戒律，並且，依據巴利語系〈偽〉論《阿毗達摩》思想，為富樓那、迦多衍尼子的繼承者：

① 西元前 273 年，阿育王派遣其子摩哂陀長老，首次將巴利語系之佛教傳入錫蘭島；

② 西元 1058 年，傳入緬甸蒲甘王朝；

③ 西元 1361 年以後，由錫蘭島更陸續傳入泰國、柬埔寨、寮國等國家。

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4. 梵文語系 「北傳婆羅門教」簡介～

Sanskrit Mahayana Brahmanism

西元 150 年以後，南方憍薩羅國主娑多婆訶（引正王），採納龍樹（婆羅門種）的「空性思想」。

作為：推行愚民政策、剷除舊勢力，以及宗教與政治鬥爭之工具！

龍樹說「性空」、教人要放空，自己一點也不空，將婆羅門、佛教、耆那教思想，融為一爐，曾偽造大量梵文經典。

他造論特多，素有「千部論主」之美稱，縱橫古今、無出其右！

因此，他將阿育王時期，巴利語系之佛教，貶稱為「小乘」；而其梵文語系之南方新興宗教，則自稱為「大乘」。

四、五世紀時，無著、世親（婆羅門種）兄弟，由龍樹的「空性思想」，更進一步發展出「三界唯心、萬法唯識」之瑜伽行派。

現在的「北傳婆羅門教」，依據「空性思想」與「唯心唯識」，為龍樹、無著、世親等，梵文語系新興宗教的繼承者。

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5. 梵文語系 ➡ 「藏傳婆羅門教」簡介～

Sanskrit ESOTERICA Brahmanism

西元 700～750 年，商羯羅（商卡拉 Shankara，婆羅門種），延續「大乘」唯心論，仿效中觀辯證，倡不二一元論，改革婆羅門教「吠檀多派 Vedanta」，成為「印度教」（新婆羅門教），狂註《奧義書》——

將性「空」，說成「上梵」；將緣起「有」，說成「下梵」。論破「空性思想」、取代「大乘」教義，復興了主張「種姓制度」的吠陀傳統。

於是，大批印度「大乘」教徒，紛紛改信印度教；「密教」信徒，以混合婆羅門教、男女雙修方式，獲得苟延殘喘；般若但亦方便，戒律蕩然無存！

西元 747 年，藏王迎請寂護、蓮華生、蓮華戒，並與漢地禪宗「大乘」教義辯論，後者敗退，奠定西藏「密教」基礎。

西元 1203 年，回教入侵，燒毀「密教」最後據點超戒寺；印度「密教」徒逃往尼泊爾、西藏等地避難。

西藏接收超戒寺大量典籍後，便傳承了密教教學的傳統，形成以「密教」為主流的「藏傳婆羅門教」。

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第八節 【思想梵化】與「種姓制度」關係密切——結語 *Conclusion*

(1) 迦多衍尼子、龍樹、無著、世親、商羯羅……這些，改變佛教的關鍵人物，為何，剛好都是「婆羅門種姓」呢？

可見，絕非偶然、亦非巧合！長久以來，佛教團體，普遍梵化；必然，存在著種姓歧視（新種姓 *Caste*、亞種姓 *Sub-Caste*）的嚴重問題！

(2) 一切佛法的解說中，只要是提到「空」，像是「空性、性空、畢竟空」、緣起「性空」，都歸屬於「像法」（相似法）。

龍樹中觀所發展出來的玄談，早在第八世紀，就被商羯羅證明，與婆羅門教義相同，根本與佛陀教法，完全沾不上邊；緣起、四諦、三十七道品，才是佛陀正說。

除了「空」外，還包括：唯識、因明、如來藏，具是一門忠烈，均殉於商羯羅之手。

《認識【巴利聖典】，走出「阿含迷思」》（全文完） ～☪





☸ 我心清淨恆念四不壞信皈依處——

Three Precious Ones and Buddha's Commandments as my Refuge -

南無佛！南無法！南無僧！南無戒！

Namo Buddha! Namo Dhamma! Namo Sangha! Namo Sikkhapada!

☸ 迴向法界——

Love and blessings...

願以此功德，迴向雙親眷；

Willing to take the merit, bless to parents and family;

普及於一切，苦海常作舟。

Dedicated to all beings, dukkha-sea often for the boat.

善哉！善哉！善哉！

Good! Good! Good!



聖典凡例 *Text's Introduction*

一、編輯宗旨

☆ 自洲、法洲 —> 自燈明，法燈明！

～《長部經典・Mahāparinibbānasutta 大般涅槃經》(DN 16, 165)

“Ye hi keci, ānanda, etarahi vā mama vā accayena attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā, tamatagge me te, ānanda, bhikkhū bhavissanti ye keci sikkhākāmā”ti.

「阿難！於現在，或我滅後，若有二人『以自燈明，隨時自皈依，不皈依他人；以法燈明，隨時法皈依，不皈依他人』者——阿難！彼等，於我比丘眾中，將在最高境地，必定定樂於修學。」

何為「法燈明、法皈依」？

原始的佛陀教法——「法與律」，應以「四聖諦」為依歸：

(1) *Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.*

「阿難！依我為汝等，所說之『法與律』，於我滅後，當為汝等之大師。」

～《大般涅槃經》(DN 16, 216)

(2) 「苦諦實苦，不可令樂；集真是因，更無異因；苦若滅者，即是因滅，因滅故果滅；滅苦之道，實是真道，更無餘道。」

～《佛遺教經》

(3) 有關部派思想，與「四聖諦」不相應，不予收錄者，如下：

「① *Abhidhamma* 論藏、② *Therāpadānapāli* 長老譬喻、③ *Therīapadānapāli* 長老尼譬喻、④ *Buddhavaṃsapāli* 佛種姓、⑤ *Cariyāpiṭakapāli* 行藏、⑥ *Jātakapāli* 本生經。」

二、原典說明

(1) 《巴利原典》主要採用內觀研究所 (*Vipassana Research Institute, VRI*) 根據緬甸仰光第六次集結版。

以下縮寫，用於代表《巴利原典》的不同版本：

sī. = *Sri Lankan* 斯里蘭卡

syā. = *Thai* 泰國

pī. = *Pali Text Society* 巴利聖典協會 (PTS)

kaṃ. / ka. = *Cambodian* 柬埔寨

以下縮寫用於變體閱讀中，代指根本典籍或註釋書：

a. = *aṅuttaranikāyapāli* 增支部經典

aṭṭha. = *aṭṭhakathā* 義註

cūḷani. = *cūḷaniddesapāli* 小義釋

dī. = *dīghanikāyapāli* 長部經典

itivu. = *itivuttakapāli* 如是語經

jā. = *jātakapāli* 〈偽〉本生經

khu. = *khuddakanikāyapāli* 小部經典

ma. = *majjhimanikāyapāli* 中部經典

mahāni. = *mahāniddesapāli* 大義釋

mahāva. = *mahāvamsa* 大史

moga. / *moggallānabyākaraṇaṃ* = 目犍連文法

pa. = *paṭisambhidāmaggapāli* / *paṭṭhānapāli* 無礙解道、發趣論

pe. = *petavatthupāli* / *peṭakopadesapāli* / *peyyāla* 餓鬼事、三藏知津、省略語句

pu. = *puggalapaññattipāli* 人施設論

pāci. = *pācittiyapāli* 單墮篇

pārā. = *pārājikakaṇḍapāli* 驅擯篇

saṃ. = *saṃyuttanikāyapāli* 相應部經典

su. = *suttapiṭaka* / *suttaṃ* 經藏、戒經

theragā. = *theragāthāpāli* 長老偈

udā. = *udānapāli* 自說經

vi. = *vimānavatthupāli* 天宮事

visuddhi. = *visuddhimagga* 清淨道論

ṭī. / *ṭīkā* = 複註

在下面的例子中，斯里蘭卡，泰國和 *PTS* 版本都是 “*vāssa*”，而不是 “*vā assa*” ——

'Atthi me attā'ti vā assa [vāssa (sī. syā. pī.)] saccato thetato diṭṭhi uppajjati;

或_者者_也，他_也生_起常_見，當_作真_理：「有_一個_真我_也！」

(2) 【巴利聖典】略縮寫 ⇒ ① *DA* 法藏、*DN* 長部、*MN* 中部、*SN* 相應部、*AN* 增支部、*KN* 小部、*Khp* 小誦經、*Dhp* 法句經、*Ud* 自說經、*Iti* 如是語、*Sn* 經集、*Viv* 天宮事、*Pev* 餓鬼事、*Thag* 長老偈、*Thig* 長老尼偈、*Mnd* 大義釋、*Cnd* 小義釋、*Ps* 無礙解道、*Ne* 導論、*Pe* 三藏知津、*Miln* 彌蘭王問經、② *VA* 津藏、*BV* 比丘類、*NV* 比丘尼類、*MV* 津藏大品、*CV* 津藏小品、*PV* 津藏附隨、*DV* 戒本與目錄。

三、書籤提要

以下範例，為書籤提要，取代註解、說明——

☆ *kāya-anu-passī* 詳細 (*anu*) 觀看 (*passī* 發現) 身 (*kāya*) ⇒ *kāye kāyānupassī* 在身體中，詳細觀看、發現身體。

四、助印須知

本次結集，保留《巴利原典》，並除去一切註解、說明，原因有四：

(1) 一篇完善的翻譯，應是：「所_レ見_ハ，即_レ所_レ得_ハ！」。不應，再增加註解、說明……，以致干擾《巴利原典》的對讀！

(2) 即使，再完善的翻譯文字，其內涵、其價值……，皆無法與《巴利原典》，相提並論！

更何況，翻譯錯誤、不精確等……時常發生！

有鑑於疏漏情況，在所難免，保留《巴利原典》，這意味著——保留日後修正、校對的可能性！

(3) 佛陀是最好的心靈良醫：

「我_レ如_レ良_カ醫_ニ，知_ル病_ヲ說_フ藥_ヲ，服_ス與_ハ不_レ服_ス，非_レ醫_ニ咎_ハ也_ニ。又_レ如_レ善_カ導_ニ，導_ス人_ヲ善_カ道_ヲ，聞_ク之_ヲ不_レ行_フ，非_レ導_ス過_ハ也_ニ！」 ～《佛遺教經》

不論，這藥方是——巴利語轉寫、英文、還是漢文？若真想，了脫生死、苦海得渡……，皆當勉勵學之！

(4) 因為，佛法出現於世，實是稀有、難得呀！不是嗎……？

所以，真學佛人，應該培養：「以_レ翻_ハ譯_ニ，為_ス輔_ハ助_ハ工_ノ具_ト，多_ク多_ク閱_ミ讀_ム《巴_リ利_ノ原_ノ典_ヲ》的好_ク習_ハ慣_ヲ。」才是明智之舉！

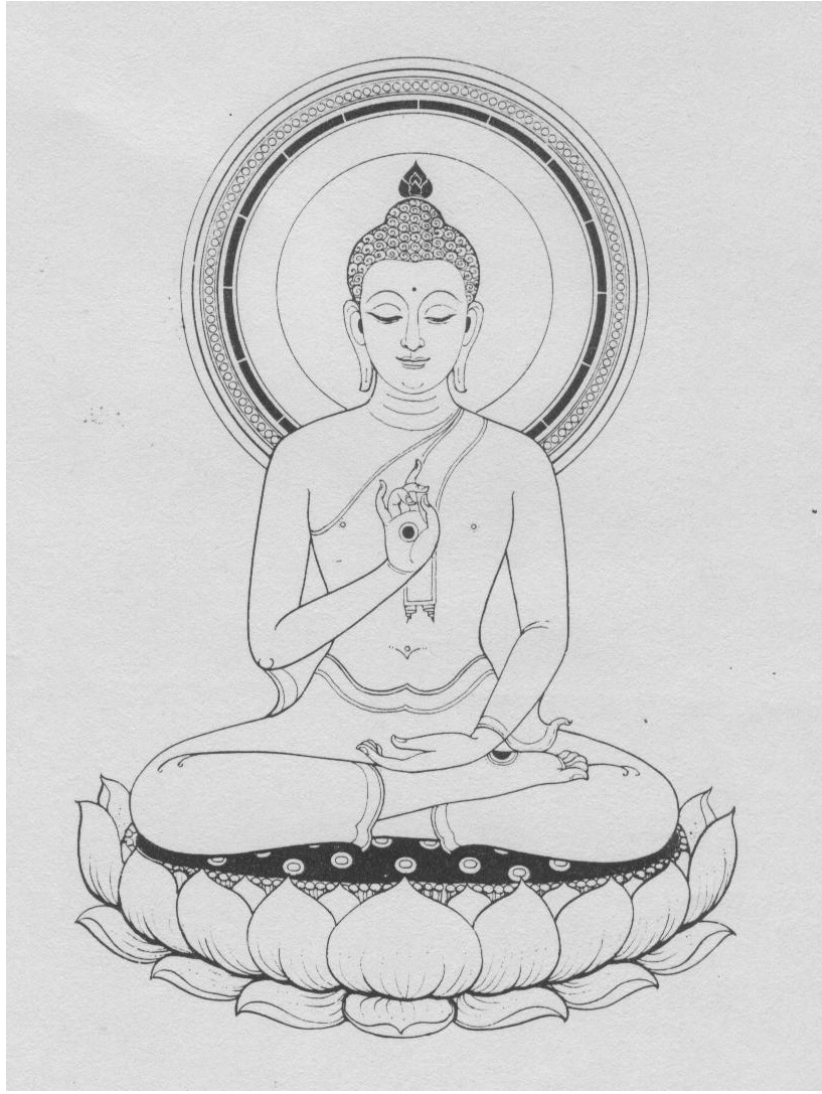
菩提僧團 心法師

謹誌於高雄【翠峰精舍】

佛曆 2557 (西曆 2014) 年 4 月 20 日

CSCD 參考網站：<https://www.tipitaka.org>

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免_ロ費_ヒ流_カ通_ツ，歡_ク迎_ム助_ス印_ラ！
Free circulation, welcomed posted!

★ 菩提僧團所譯的經典，以及巴利佛經，除了幫助他人學習戒律、定力和智慧外，
不應該用於其他目的！並請保留：完整的經文內容和參考說明，非常感謝！ ★

The scriptures translated by the Bodhi Sangha, as well as the Pali Buddhist scriptures, should not be used for other purposes except to help others learn precepts, concentration and wisdom! And please keep: the complete of scripture content and reference description, thank you very much!

(請_ク注_シ意_シ裝_ツ訂_ム邊_ヘ， 雙_ス數_ニ頁_ニ在_ニ左_ノ側_ニ。)
Please note that the binding edge, double the number of pages on the left.

- ◎ 結集者： 菩提僧團 Ven. Devacitta 佛曆 2558. 8. 25 初稿
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